English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

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Spying, tale-bearing, backbiting, and envy

The second question of Fatwa no. 3429

Q 2: What is the ruling on the salary of policemen whose duties include threatening Muslims, forcing them to stop Islamic activities practiced in the Masjids (mosques), searching their houses, and spying on them? These policemen claim they do all this to maintain security in the country thinking that these activities practiced in the Masjids are not for the good of ordinary people. They say these activities cause rebellion and division among people. It should be noted that most of the groups that practice these activities declare their enmity towards rulers of the country. Also these policemen do not treat ordinary people who do not declare enmity towards the country the way they treat those who declare their enmity. It should be noted that they are Muslims.

A: First, it is not permissible to threaten Muslims and compel them to stop Islamic activities practiced in the Masjids. Likewise, it is not permissible to search their houses and spy on them; because Allah (Glorified be He) has prohibited spying and because this involves cooperation in sin and transgression, which Allah (may he be Exalted) has prohibited by His Saying: ﴾but do not help one another in sin and transgression.﴿

Second, if the salary these policemen receive is in return for doing the mentioned

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deeds, it is an unlawful salary. It is payment for unlawful work and hence it is ill-gotten money, such as the money earned by a prostitute, a soothsayer, or from selling a dog.

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The second question of Fatwa no. 7066

Q2: Is it an authentic narration where it is mentioned that `Umar ibn Al-Khattab (may Allah be pleased with him) once climbed a fence of one of the houses and found some people drinking wine. They told him that by drinking wine they committed a sin and by climbing their fence he committed three sins, namely, entering their house without permission, not entering their house from the door, and spying on them?

A: This narration has been proven to be unauthentic after examination of all that has been written about the life of `Umar (may Allah be pleased with him) in the books of history and biographies. Besides this narration does not befit the character of `Umar and his noble biography. Moreover, it is unlikely for some people who committed a grave sin like drinking wine to have dared say this to him. In fact they would have been ashamed of themselves first because of drinking wine and second because of the dignity of `Umar (may Allah be pleased with him).

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The second question of Fatwa no. 1998

Q2: The state of Marcus offered Muslim students in the Philippine at Islamic universities a monthly payment, of approximately 25 US dollars, provided that they serve for at least one or two years in the state. Otherwise, they would have to pay back half of the stipend they received if they refuse to serve the state. Is it permissible for students to accept such a payment in return for which Marcus uses them after graduation against their Muslim brothers who fight for the Cause of Allah? This state considers those who serve it as deserving leadership positions while it regards those who fight for the Cause of Allah as rebels.

A: If the reality is as you mentioned, that Marcus gives a stipend to students to win their support against their Muslim brothers by suppressing, persecuting or causing harm or making bad publicity to tarnish the reputation of their Muslim brothers, you must not accept this payment so as to foil his plot. Also, this way you will not be bound to pay back half of the money, if you do not serve in the state and hence you would not be controlled by the state. You must fear Allah and seek His Help against His enemies; Allah (Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

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The sixth question of Fatwa no. 9895

Q 6: is warning people against a man who is known to be immoral, considered Ghibah (backbiting) that a person will be punished for on Doomsday?

A: If the reality is as mentioned, then it will be permissible, if you do so to warn people against his evil deeds so that he may not deceive those who do not know him. Yet, it will not be permissible, if you do so just to pass the time or have fun.

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Fatwa no. 19515

Q: One of my relatives told me about a man who works with my father in his private business. She told me that that man's wife says about him (her husband) that he does not offer Salah (Prayer) very often and watches indecent movies. This man's wife also wishes that I give him advice in this regard. When one of my relatives told me about this I felt sad and concerned about the matter. It should be noted that I advised him about abandoning Salah (Prayer) especially congregational Salah.

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But I did not know about his watching indecent movies before then. To make certain that he does not offer Salah and watch indecent movies, I asked a female relative of his to check the matter. She is a close friend of that man's wife. We want to offer him advice this way. I would also like to tell my father about this man's behavior; because the harmful effects of sins are reaped during the worldly life before the Hereafter and their bad effect reaches sinners as well as other people. Since I would like to offer advice and fear that my father may suffer because of this, I did what I have mentioned.

Your Eminence, the situation now is: My father feels angry with me. He tells me I have been spying on the man and it is not permissible for me to gather information about that man. He added that I should have taken care of my own family only, and that the man's wife thought her husband was going to marry a second wife and his prospective in-laws are gathering information about him. Is what I did considered an unlawful act of spying and what is the exact meaning of spying?

All I meant was to enjoin the good and forbid evil.

A: You have done well by offering advice and the gathering of information you have done to offer good advice for the mentioned man is not prohibited. In fact it is for the sake of offering advice.

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The second question of Fatwa no. 10912

Q 2: What are the situations in which it is permissible to speak about a Muslim brother in his absence without committing Ghibah (backbiting)?

A: Ghibah (backbiting) means that a Muslim mentions the defects and shortcomings of his brother (in religion) which he does not like [the same applies to women. Trans.]. However, there are certain situations in which scholars permit a Muslim to speak about his brother for the public good. Of these situations: Speaking out against the injustice done to oneself such as saying to the judge or ruler that so and so wronged him by doing such and such; or asking for a Fatwa (legal opinion issued by a qualified Muslim scholar) such as saying to the Mufty (Islamic scholar qualified to issue legal opinions) so and so did such and such; is he right or wrong? Of them are also warning Muslims against people of evil and suspicion, such as Jarh (criticism of Hadith narrators) and asking for advice when intending to get married to the daughter of someone or entering into partnership or living near someone. Of which are also mentioning the acts the Fasiq (someone flagrantly violating Islamic law) does openly in public. Added to that: Defining someone in a way that does not intend defaming him as being known as the Blind, Lame, Deaf and the like.

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The third question of Fatwa no. 1607

Q 3: Is it permissible to backbite a person who does not perform Salah (Prayer) or say Dhikr (Remembrance of Allah), but indulges in acts that invoke the wrath of Allah (Exalted be He)

and His Messenger (peace be upon him)? Am I permitted to do so to make the people aware of them?

A: You should advise them first and instruct them to do what Allah has enjoined and warn them against doing what He has forbidden. If they respond positively to you, even if not as much as you expect, you should continue advising them according to your ability. Otherwise, it is preferable for you to keep away from them to avoid their evil and not to be tempted by their heedlessness of the rulings of Islam. However, you are permitted, if necessary, to tell the people about their negligence of their obligations and insistence on wrongdoing so as to warn against their evil. Likewise, you may find yourself obliged to do so if you are asked about them for reasons of establishing marriage relationships or entering into partnerships with them, or even for the sake of hiring them, or if you fear that someone might fall victim to their deception. In such cases, it becomes obligatory for you to inform the people about them to save them from their malice and evil. This may also be a means to deter them from going into their malicious deeds if they know that the people will avoid them. You should keep in mind that you are not allowed to ridicule their evil deeds and make them a topic of amusement for you, because this leads to propagate evil and weakens or even abolishes the sense of disgust felt when hearing about evil deeds. Moreover, you should not fabricate lies about them to add to their ill repute, because this is lying and transgression which the Prophet (peace be upon him) has forbidden.

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The seventh question of Fatwa no. 3543

Q 7: What is the ruling on those who backbite people with failings that are not true about them? I hear the word Buhtan; what does it mean?

A: Ghibah (backbiting) means mentioning the failings of your brother (in Islam) that he does not like; but if you mention failings that are not found in him and he dislikes them, this is Buhtan (slander). Both are Haram (prohibited). Allah (Exalted be He) says, (neither backbite one another.) This Ayah (Qur'anic verse) forbids Ghibah which the Prophet (peace be upon him) pointed out along with Buhtan. It was reported by Muslim and Abu Dawud on the authority of Abu Hurayrah (may Allah be pleased with him) that (The Prophet (peace be upon him) was asked, "What is Ghibah." He said, "Ghibah implies your talking about your brother in a manner which he does not like." It was said to him, "What is your opinion if I actually find (that failing) in my brother which I made mention of?" He said, "If (that failing) is actually found (in him) what you assert, you in fact backbite him, and if it is not in him it is a slander.")

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The third question of Fatwa no. 6316

Q 3: When one is seeking a woman's hand in marriage, she is usually described to the suitor. Her defects and charms are described to him such as her height, beauty, etc. Is mentioning such qualities considered Ghibah (backbiting)? Besides, they usually ask about the family of both the man and the woman alike, so that the person questioned may be put in an embarrassing situation, causing him to unintentionally backbite the person asked about.

A: mentioning some attributes of the engaged couple in order to advise them and make them aware of each other before marriage is not considered Ghibah, which Allah and His Messenger prohibited; rather, this is considered sincerity in one's advice as recommended in the Hadith (Religion is based on advising one another...etc.) It is also an act of cooperating in righteousness and goodness. Allah (Exalted be He) says: (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety))

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The fourth question of Fatwa no. 5313

Q 4: If you see some behaviors of a Muslim brother which you do not approve of and he wrongs you, but you do not want to face him, so you complain to another person by telling him about the faults of this Muslim brother in order that he may give him advice not to wrong you again; is such speech in his absence considered Ghibah (backbiting)?

A: If the case is as you have mentioned, this will not be considered Ghibah.

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The sixth question of Fatwa no. 8895

Q 6: is talking about a Fasiq (someone flagrantly violating islamic law) or an oppressive drunkard or one who commits Zina (premarital sexual intercourse and/or adultery) considered Ghibah (backbiting) which is Haram (prohibited)?

A: If your talking about such people is by way of ridicule and having fun with the attendants, this will be considered forbidden Ghibah, for this entails spreading obscene acts and making it amicable for spirits. This results in the dullness of the spirit, removing the sense of honor and prevailing evil.

However, if this talk is for defining him and exposing his identity in order to let others avoid his evil, counting on his narration, accompanying, dealing or having a marital relationship with him, then this will not be Haram.

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The eleventh question of fatwa no. 10896

Q 11: if i narrate a real story without mentioning names, is this considered Ghibah (backbiting)?

A: If it is abominable and there are no presumptions that define the people involved, this will not be Ghibah. However, if it encourages something evil or is an excuse for corruption, it will be Haram (prohibited), even if it is not Ghibah.

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The first question of Fatwa no. 11597

Q 1: what is the ruling on telling the school headmaster about what a colleague did?

A: If you tell the truth, you will not be to blame.

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Fatwa no. 11824

Q: Is it permissible for me to say, "This man is arrogant" if he is arrogant?

A: If your description of the man is true, that he is arrogant, this will be considered forbidden backbiting. If the man is not arrogant, your description will be a lie and slander. It was authentically narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that (The Messenger of Allah (peace be upon him) said, "Do you know what backbiting is?" They (the Companions) said, "Allah and His Messenger know best." Thereupon, he (the Prophet) said, "Backbiting implies your talking about your brother in a manner which he does not like." It was said to him, "What is your opinion about this if I actually find (that failing) in my brother what I made a mention of?" He said, "If (that failing) is actually found (in him), you will in fact have backbitten him; if it is not in him, it will be a slander.)

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Fatwa no. 12721

Q: I have had a discussion with some people in Al-Rayth Mountains area, south of Saudi Arabia. At the end of the discussion, they started backbiting other people and mentioning their failings. They called them bad names just to make the attendants laugh. This stirred jealousy in me about the teachings of Islam

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and motivated me to deliver a piece of admonition. I told them that they were engaged in backbiting, hypocrisy and tale-bearing, since they started listing the faults of particular people and spoke ill of them. As I invoked prayers for Allah's Messenger (peace be upon him) marking the end of my admonition, one of the attendants argued with me, saying that the session might comprise backbiting only, but there was no hypocrisy or tale-bearing. The attendants doubted my words, though I meant by hypocrisy that when people are present, they speak well of them; when they are absent, they disparage them. That is why I described their act as hypocrisy, backbiting and slander.

Please, elaborate on this situation and explain in details whether or not their behavior comprised hypocrisy, backbiting, tale-bearing, slander and injustice. May Allah guide you and bless your lifetime! May Allah support Islam and Muslims with you!

A: First, Ghibah (backbiting) is to mention the faults and shortcomings of a person out of contempt and dispraise, such as describing a person as blind, bleary-eyed, short or poor etc.

Second, Namimah (tale-bearing) signifies spreading malicious news for the sake of damaging people's reputation and spoiling their relations.

Third, hypocrisy is divided into (a) hypocrisy in belief, which refers to concealing Kufr (disbelief) and showing Islam, and (b) hypocrisy in actions, which is possessing some or all qualities of the hypocrites, such as telling lies, betrayal, breaking promises, treason and the like.

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Therefore, those who spoke ill of their Muslim brothers in their absence have definitely committed the sin of backbiting. Thus, they must repent to Allah and seek His forgiveness for what they did. Moreover, they must ask for the forgiveness of those whom they have backbitten.

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The third question of Fatwa no. 16109

Q 3: What is the ruling on listening to Ghibah (backbiting)?

A: It is forbidden to listen to people who make Ghibah, as it entails acknowledgement of evil. Ghibah is one of the major sins whose doer should be resisted.

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Fatwa no. 17688

Q: The Messenger of Allah (peace be upon him) said, ﴿ anyone who has wronged his brother with regard to his property or honor, let him seek his forgiveness today. ﴾ We all know the meaning of the phrase "Anyone who has wronged his brother with regard to his property". It refers to the acts of transgression against one's property including robbery or anything else. Allah knows best.

However, the phrase "Anyone who has wronged his brother with regard to his honor" is vague and needs elaboration. We wonder how we are to reveal the faults after they were concealed by Allah.

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The wronged person and the family will be affected if we do that. I think there is a Hadith - I do not remember - to the following effect: ﴿Whoever conceals his or his brother's faults, Allah will conceal his faults on the Day of Resurrection.﴾ **Please elaborate.**

A: The phrase "Anyone who has wronged his brother with regard to his honor" includes a person who commits Ghibah (backbiting), spreads malicious gossip and slanders his brother in Islam unjustly. The Prophet (peace be upon him) said, ﴿All things of a Muslim are inviolable for his brother in faith; his blood, his wealth and his honor.﴾ He (peace be upon him) also said, ﴿Your blood, properties and honor are as sacred to one another as the sanctity of this day of yours, in this town of yours, and in this month of yours.﴾ If the person who has been wronged does not pardon in the worldly life, the good deeds of the oppressor will go to the oppressed on Day of Resurrection. If the wrongdoer is unable to ask for his brother's forgiveness for making Ghibah and speaking ill of him, it will be sufficient to pray for forgiveness and to speak of his good points in the places where you gossiped about him. He is also to sincerely repent, hoping that Allah will pardon him.

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The fifth question of Fatwa no. 18586

Q 5: What is your opinion of the Hadith that states, (backbiting a Fasiq (someone flagrantly violating Islamic law) is not considered Ghaybah (backbiting).) ? If it is Sahih (authentic), is warning people against an envier considered Ghaybah or not? Who can be warned against while not being considered Ghaybah? Please advise, may Allah bless you.

A: Ghaybah is strongly prohibited, according to Allah's statement, (neither backbite one another. Would one of you like to eat the flesh of his dead brother?) It was also authentically reported on the authority of Anas (may Allah be pleased with him) that the Prophet (peace be upon him) stated, (When I was taken up into the heavens, I passed by people who had nails of copper, scratching with them their faces and chests. I asked, "Who are these, O Jibril (Gabriel)?" He said, "They are those who eat the flesh of people (backbite people) and asperse their honor.") Narrated by Imam Ahmad and Abu Dawud with a Sahih Isnad (chain of narration). The Prophet (peace be upon him) explained Ghaybah as saying something a person might not like behind their back.

However, it is permissible in certain situations proved by Shar`i (Islamically lawful) pieces of evidence, such as consulting in marriage or before partnership, or complaining about someone to the rulers to stop their injustice. In this case, there is no harm in saying things they dislike about them, as it achieves an interest. The situations where Ghaybah is permissible were summed up in two lines of poetry that says,

Dispraise is not considered Ghaybah in six cases:
undoing injustice, telling and warning people,
Those who show Fisq, ask for a Fatwa,
and seek help in resisting evil

However, if there is no interest resulting from talking about people in a way they dislike, it is considered prohibited Ghaybah.

As for the inquiry about the Hadith that states, (Backbiting a Fasiq is not considered Ghaybah.) it was mentioned by Imam Ahmad that this Hadith is Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). Al-Hakim, Al-Darqutny and Al-Khatib mentioned that it is Batil (false).

However, the evidence that backbiting a Fasiq is not considered Ghaybah is what was authentically reported from the Prophet (peace be upon him), that (a funeral procession passed and the people praised the deceased. He (peace be upon him) said, "It has been affirmed to him." Then, another funeral procession passed and the people spoke badly of the deceased. He (peace be upon him) said,

"It has been affirmed to him". The people asked the Prophet (peace be upon him), "What has been affirmed?" He replied, "You praised the first, so Jannah (Paradise) has been affirmed to him; and you spoke badly of the other, so Hellfire has been affirmed to him. You people are Allah's witnesses on earth.") He did not blame them for speaking badly about the person whom they knew to be a Fasiq. This shows that backbiting a Fasiq is not considered Ghaybah.

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The third question of Fatwa no. 20721

Q 3: A man sometimes picks a fight with his wife and she becomes angry. When she sits with her children, she starts saying things about her husband and her family, since man in his anger may utter what he does not understand. Is this considered Ghibah (backbiting) and insult to her husband? Please, advise. May Allah reward you!

A: If this woman says about her husband what he hates, it will be considered forbidden backbiting under the Shari`ah (Islamic law). Therefore, she must sincerely repent to Allah and hope for His reward for the fights triggered between her husband and her. She should be patient and kind to her husband, and not reveal the disputes with her husband to her children or anybody else. Revealing such things constitutes countering evil with evil, thus widening dispute. This also instigates the children against their father and may cause quarrels with their father, sever relations and become undutiful to him.

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The sixteenth, seventeenth, eighteenth and nineteenth questions of Fatwa no. 9174

Q 16, 17, 18, 19: What is meant by Namimah and Ghibah? And what is meant by 'Zur' and what does Taqwa mean?

A: First, namimah means telling some people what others have said about them in order to cause trouble or dissention among them.

Second, ghibah is to say something about your brother in faith that he does not like. If what you say is true, you are backbiting against him; if it is not, you are slandering him.

Third, Zur means to say something that is utterly devoid of truth.

Fourth, as for "Taqwa" it means that you should avoid the torment of Allah by making a barrier between you and it, doing what Allah orders and avoiding what He prohibits.

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The sixth question of Fatwa no. 3769

Q 6: an employee slandered his colleague before the boss and succeeded in worsening the relations between him and the boss, which made the latter file false reports against the slandered employee. The slandering employee confessed to what he did on the pretext that he was trying to earn his living by showing favoritism to the boss, who was young and ignorant. The slandered employee, by way of revenge, reported against the slandering person before a government official to prevent him from taking an agricultural loan and succeeded in his revenge. What is the ruling on the act committed by the second employee bearing in mind that the first employee started the transgression, as he already confessed?

A: Each of them did wrong and has to ask forgiveness from the wronged party. If they do not ask forgiveness from each other, Allah will judge between His Servants on the Day of Resurrection. Each of them is required to hasten to repent to Allah (Glorified and Exalted be He).

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The second question of Fatwa no. 8130

Q 2: What is the ruling on ridiculing others and calling them offensive nicknames?

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Please explain.

A: This is Haram (prohibited) because of the evidence stated in the Qur'an and the Sunnah (whatever is reported from the Prophet). For example, Allah (Exalted be He) says, ﴾O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed Zâlimûn (wrong-doers, etc.).﴿

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The third question of Fatwa no. 16362

Q 3: What is the meaning of the following Hadith in which the Messenger (peace be upon him) said, (A talebearer shall not enter Jannah (Paradise).) **?**

A: This Hadith is classified under the Hadith meant to threaten the sinners, which are interpreted literally and not allegorically. It indicates that Namimah (tale-bearing) is Haram (prohibited) and reprehends whoever practices it. It is known that any sin which is not tantamount to Shirk (associating others with Allah in His Divinity or worship) is left to the Will of Allah; if Allah wills, He will forgive the sinner, as he died while believing in Tawhid (monotheism) and Iman (Faith); and if He wills, He punishes them according to their sins and then admit them into Jannah by His Mercy only if they die while believing in Tawhid and Iman. This is proven by evidence taken from

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the Qur'an, Sunnah (whatever is reported from the Prophet), and Ijma` (consensus) of the Salaf (righteous predecessors) unlike the opinion of the Khawarij (separatist group that believes committing a major sin amounts to disbelief) and the Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief).

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The third question of Fatwa no. 19049

Q 3: if a Muslim commits the same evil deed many times, can we taunt him for these mistakes? For example, if someone steals or lies several times, will it be permissible to reproach and taunt them? Will those who reproach and taunt them be considered sinners? What is your advice to such people?

A: A Muslim should advise their fellow Muslims, guide them to the right path and warn them against immoral deeds. Moreover, a Muslim should call them gently and leniently so that Allah might open their hearts to accept the Truth. A Muslim should not insult fellow Muslims or mention their mistakes. It was narrated by Mak-hul on the authority of Wathilah ibn Al-Asqa` that the Messenger of Allah (peace be upon him) said, ﴾Do not express pleasure at the misfortune of a (Muslim) brother lest Allah should bestow mercy upon him and make you suffer from a misfortune.﴿ Al-Tirmidhy ranked it as Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration) in Al-Jami` Al-Sahih, Hadith no. 2506.

Al-Baghawy stated this Hadith in Sharh Al-Sunnah, vol. 13, p. 141. It was graded as Hadith Hasan (good Hadith) by Al-Hafizh Ibn Hajar and is supported by another Hadith related by Khalid ibn Ma`adan: ﴾Whoever mocks his brother for committing a sin will not die unless he commits this sin.﴿ Al-`Ajluny said in his book, "Kashf Al-Khafa'", vol. 2, p. 365, that this Hadith is related by Al-Tirmidhy, Ibn Mani`, Al-Tabarany, and others on the authority of Mu`adh as a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). Al-Tirmidhy ranked it as Hadith Hasan Gharib, saying its chain of narration is not continuous. Ibn Mani` said it means whoever reproaches someone for a sin from which they repented. Al-Baihaqy related on the authority of Yahya ibn Jabir: "Anyone who reproaches another for committing a sin, Allah will afflict him with the same sin." It was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aqil from Ibn Shihab that Salim told him that `Abdullah ibn `Umar (may Allah be pleased with them) said that the Messenger of Allah (peace be upon him) said, ﴾A Muslim is a brother of (another) Muslim, he neither wrongs him nor does he hand him over to one who does him wrong. If anyone fulfills his brother's needs, Allah will fulfill his needs; if one relieves a Muslim of his troubles, Allah will relieve his troubles on the Day of Resurrection; and if anyone covers up a Muslim (i.e. his sins), Allah will cover his sins on the Day of Resurrection.﴿ This is the wording related by Al-Bukhari, vol. 3, p. 98.

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The first and third questions of Fatwa no. 20145

Q 1: What is the meaning of Al-Tanabuz Bil-Alqab?

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A : Al-Tanabuz Bil-Alqab which is forbidden according to Allah's saying (nor insult one another by nicknames.) **refers to a Muslim insulting his Muslim brother and calling him with names and attributes which he does not like.**

Q 3: what is meant by 'holding secret counsels for iniquity and hostility'? Please, support your answer with mentioning an example.

A: 'Holding secret counsel for iniquity and hostility' is when two people or more secretly speak in matters that have to do with showing disobedience to Allah and His Messenger (peace be upon him) in a way that may involve harm and malice toward Muslims. These are the attributes of hypocrites and the Jews who are the enemies of the believers, and that is why Allah (Glorified be He) ordered His Servants to do the opposite of such malicious attributes by conversing for righteousness, piety and doing all that is good, avoiding all that is bad and keenness of Muslims on benefiting one another and warding off any harm they might face, for Allah (Glorified and Exalted be He) says in Surah Al-Mujadalah: (O you who believe! When you hold secret counsel, do it not for sin and wrong-doing, and disobedience towards the Messenger (Muhammad صلى الله عليه وسلم), but do it for Al-Birr (righteousness) and Taqwâ (virtues and piety); and fear Allâh unto Whom you shall be gathered.) (Secret counsels (conspiracies) are only from Shaitân (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust.)

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The fourth question of Fatwa no. 20969

Q 4: is envy considered a fact in islam? If it is a fact that some people are envious, how should a person deal with them?

A: Envy is to wish another person (the envied person) to lose a blessing which Allah has granted him. Allah (Exalted be He) orders His Prophet (peace be upon him) in the Qur'an to seek refuge with Him from the evil of the envious person. Allah (Exalted be He) says, ﴾Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴿ ﴾"From the evil of what He has created,﴿ ﴾"And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),﴿ ﴾"And from the evil of those who practise witchcraft when they blow in the knots,﴿ ﴾"And from the evil of the envier when he envies."﴿ The meaning of "when he envies" is if he manifests his envy and acts accordingly and his envy makes him cause harm to the envied person.

Envy is of different kinds:

The first kind is when an envier desires that a Muslim loses a blessing which he enjoys without even wishing to have it for himself. The envious person here hates to see other people enjoy Allah's blessings.

The second kind is when an envious person desires that others lose a blessing they enjoy because he wishes to have it.

The third kind is when a person wishes to have a similar blessing to that which someone enjoys without wishing them or her to lose it.

The third kind of envy is permissible and not prohibited. In fact it is mere Ghibtah (envy that is free from malice).

An envious person harms himself in three ways:

First, he commits a sin because envy is unlawful.

Second, he shows lack of politeness toward Allah (Exalted be He) because the reality of envy is to hate what Allah has granted to others. So it is more of a refusal of Allah's Will.

Third, the heart of an envious person aches with grudge and distress.

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The first question of Fatwa no. 18534

Q 1: What are the evils of the tongue?

A: The evils of the tongue include any speech by a Mukallaf (person meeting the conditions to be held legally accountable for their actions) involving violation of the Shari`ah. This speech can be an act of Kufr (disbelief) if the person curses Allah, His Messenger or religion or denies what Allah says in His Glorious Book (The Qur'an).

It can also be an act of immorality or disobedience to Allah, such as telling lies, Namimah (tale-bearing), Ghibah (backbiting), mocking and scoffing at people, Qadhf (falsely accusing a chaste person of involvement in prohibited sexual relations), giving false testimony and making a false oath.

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The second question of Fatwa no. 13283

Q 2: Respected Shaykh Ibn Baz, I would like to ask a question which a sister asked me. She informed me that she had told a secret to a friend of hers and asked her not to tell anyone about it. But the latter divulged the secret. She asked me what she should do so Allah may guide her to the right path. May Allah guide all of us to His Straight Path! It should be noted that they are close friends. She wants to persuade her to forgive her without making up false excuses. May Allah reward you with the best!

A: The mentioned woman has to repent to Allah (Exalted be He) of divulging the secret of her friend and should ask her friend to forgive her, with hope that Allah will accept her repentance and forgive her. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20818

Q: We are some religiously committed young men. We work in the same place and have the same residence. When we joke, we call each other by Christian names; such as Jirjis, Mikha'il, Butrus, Binyamin, Hannah, etc. It is worth mentioning that none of us gets upset of calling one another by these names. Is this act Haram (prohibited)?

A: This act is not permissible as it entails imitating non-Muslims by using their names. The Prophet (peace be upon him) said, (He who copies any people is one of them.) You are obliged to avoid using these foreign names, even if you joke, when calling one another.

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Fatwa no. 18289

Q: i speak a lot when i talk to others, starting by asking trivial questions. Later on i rethink of my previous questions with regret, wondering how I said such things. Sometimes I become sick about that and become angry with my siblings

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but I would like to perform Salah (prayer) at the Masjid (mosque), read the Qur'an frequently and memorize it. Please, advise. May Allah reward you with the best!

A: If this occurs to you as a result of talking much and idly, you have to quit that and stick to the Islamic etiquette in preserving one's speech and controlling it with the criteria of Allah's purified instructions. The etiquettes of the Shari`ah elaborated by scholars may benefit you in this regard In-sha'a-Allah (if Allah wills).

However, if this occurs due to illusions or insinuations, you should ignore them because they come to you from Satan.

In general, we advise you to speak moderately and preserve your tongue so that you will be saved in this world and in the Hereafter. You should remember Allah (Exalted be He) often, ask His forgiveness and seek refuge with Him from the accursed Satan.

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Sirah

Fatwa no. 20972

Q: should we say that the Prophet (peace be upon him) is the best of mankind or the best of creation? Is there any evidence that he is the best of creation as many people say?

A: Many texts in the Qur'an and Sunnah (whatever is reported from the Prophet) speak of the greatness of our Prophet Muhammad (peace be upon him) and his sublime status before his Lord (Exalted be He) through the noble attributes and unique characteristics that Allah bestowed only upon him, which indicates that he is the best of creation, the most honored by Allah, and the greatest in status before Him. Allah (Glorified be He) says, ﴾Allâh has sent down to you the Book (The Qur'ân), and Al-Hikmah (Islâmic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allâh unto you (O Muhammad صلى الله عليه وسلم).﴿ It is difficult to list all the different types of honors that Allah bestowed upon the Prophet (peace be upon him). For example, Allah (Glorified and Exalted be He) took him as a Khalil (favorite servant); made him the seal of His Messengers; revealed the best of His Books to him, and made his message one that applies to both mankind and the jinn until the Day of Resurrection. Moreover, Allah forgave him his past and future sins; and caused miracles to happen through him that superseded those of all the prophets who came before him. In addition, he will be the leader of the sons of Adam, the first one for whom the grave will be opened, the first one to intercede, and the first one whose intercession will be accepted. Also, in his hand will be a banner of praise on the Day of Resurrection; he will be the first one to cross Sirat (the bridge over the Fire), the first one to knock on the gate of Jannah (Paradise), and the first one to enter it. There are many other

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unique characteristics and miracles that are mentioned in the Qur'an and Sunnah, which have led scholars to unanimously agree that the Prophet (peace be upon him) is the greatest of creation in status before Allah (Exalted be He). Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) said, "Muslims have unanimously agreed that the Prophet (peace be upon him) is the greatest of creation in status before Allah, and no other created being has any status that is higher than his or any power of intercession that is greater than his."

Based on what is mentioned above, as well as many other proofs, it becomes clear that our Prophet Muhammad (peace be upon him) is the best of all prophets and the best of creation, and the greatest of them in status before Allah (Exalted be He). But in spite of these virtues and unique characteristics, he (peace be upon him) is no more than a human being, so it is not permissible to call upon him or seek his help instead of Allah (Glorified and Exalted be He). Allah says,﴾ Say (O Muhammad صلى الله

عليه وسلم): "I am only a man like you. It has been revealed to me that your Ilâh (God) is One Ilâh (God - i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 19042

Q 1: There are some people who doubt that the Messenger of Allah (peace be upon him) died

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from poisoning or as the result of eating poison that was served to him by a Jewish woman, is this true? Please tell me about the death of the Prophet (peace be upon him).

A: It has been authentically confirmed by the scholars who studied the Prophet's life, his affairs, and his Sirah (biography) that he ate from a lamb that had been poisoned by a Jewish woman from Khaybar. The foreleg of the lamb spoke and informed the Prophet (peace be upon him) that it was poisoned, so he stopped eating it. During his terminal illness, he (peace be upon him) used to say, ("O 'Aishah! I still feel the pain from the food that I ate in Khaybar, and this time I feel that my aorta is being severed from that poison.") (Related by Al-Bukhari in his Sahih) This certainly eliminates any possibility of doubting the effect that this poison had on his body (peace be upon him), after being authentically reported in the "Sahih (Book of Authentic Hadith)" and other resources.

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The second question of Fatwa no. 21368

Q 2: What do you think of a group of people who searches for the defects of the Sahabah (Companions of the Prophet), disparages them, and accuses them of debauchery, niggardliness and cowardliness? They even claim that the Sahabah differed in their `Aqidah (creed). Please advise about the `Aqidah of Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) concerning the Sahabah and defending them against slander.

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How should Muslims behave towards this group of people? May Allah guide them to the truth.

A: The Prophet (peace be upon him) stated, ﴾Do not abuse my Companions, for by Him in Whose Hands my life is, if anyone of you spends gold equal to Uhud (in Allah's Cause) it would not be equal to a Mud (a dry measure of half bushel, 543 grams) or even a half Mud spent by one of them.﴿ Allah (Exalted be He) states regarding the Muhajirun (Emigrants from Makkah to Madinah) and the Ansar (Helpers, inhabitants of Madinah who supported the Prophet), ﴾And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.﴿ It is impermissible to dispraise any of the Sahabah. We love them, ask Allah to be pleased with them, and seek Allah's forgiveness for them. Whoever abuses them or dispraises them, is nothing but a misguided Mubtadi` (one who introduces innovations in religion).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The eighth question of Fatwa no. 18672

Q 8: Is it authentically reported that Abu Bakr Al-Siddiq (may Allah be pleased with him) said, "Were Allah to appear to me, nothing of my Iman (Faith) would have increased"?

A: As far as we know, this statement is not confirmed to be said by Abu Bakr Al-Siddiq (may Allah be pleased with him),

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because it implies an ascription of religiosity to oneself over others and Abu Bakr (may Allah be pleased with him) never claimed for himself to have won some superiority in faith.

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The second question of Fatwa no. 19042

Q 2: It is said that Abu Bakr Al-Siddiq (may Allah be pleased with him) died from being poisoned; is this true?

A: Biographers have different views about the cause of the death of Abu Bakr Al-Siddiq (may Allah be pleased with him). They have mentioned many possible reasons for his death, among which was poison. This was mentioned in "Al-Riyadh Al-Nadirah" by Al-Muhib Al-Tabary, "Al-Isabah" by Al-Hafiz Ibn Hajar, and others. And Allah knows best! May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 10896

Q 4: what do you know about the authenticity of the Hadith relating the overt Hijrah (migration to Madinah) of 'Umar ibn Al-Khattab and his saying what means: "Whoever desires his mother to be bereaved of him or his wife to be widowed, let him meet me in this valley"?

A: This Athar (narration from the Companions) was narrated by Taqy Al-Din Al-Fasy, in vol. 6 of his book

"Al-'Iqd Al-Thamin fi Tarikh Al-Balad Al-Amin (The Precious Necklace in the History of the Secure City)". He said: "When 'Umar decided to undertake Hijrah to Madinah, he girded his sword, shouldered his bow and unsheathed his arrows, and went to the Ka'bah, where the chiefs of the Quraysh were in its courtyard. He performed Tawaf (circumambulation around the Ka'bah) seven times, offered two Rak'ahs (unit of Prayer) at the Maqam (the Station of Ibrahim), and then went round their gathering circles, one-by-one, and then said, 'May the faces be disfigured! Anyone who desires his mother to be bereaved of him, his child be left an orphan, and his wife be left a widow, let him meet me behind this valley.' But none of them followed him." The author said: "We related this on the authority of 'Aly ibn Abu Talib (may Allah be pleased with him), who is reported to have said, 'I never knew anyone who performed Hijrah unless secretly, except 'Umar ibn Al-Khattab (may Allah be pleased with him). When he performed Hijrah, he girded his sword...' and then he mentioned the Athar. Al-Suyuty said in "Tarikh Al-Khulafa' (The History of Caliphs)", p. 115, that it was related by Ibn 'Asakir on the authority of 'Aly. Then he mentioned the Athar.

However, we do not know any Sahih (authentic) origin for this Athar.

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Fatwa no. 17021

Q: A lecturer came to our school to give a talk on the miracles of Awliya' (pious people). He mentioned in his lecture that while `Umar ibn Al-Khattab was giving a Khutbah (sermon), he called out to the detachment he had sent out to war saying, "O, Sariyah! Move to the mountain!" The detachment heard him and moved towards the mountain, as they knew that

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there was a long distance between them. Is this tale true or not? Is it considered a Karamah (an extraordinary event performed by a pious person)?

A: This Athar (narrations from the Companions), narrated by `Umar (may Allah be pleased with him), is true. What occurred was that `Umar (may Allah be pleased with him) sent out a detachment and appointed a commander named Sariyah. While `Umar was delivering a Khutbah from the Minbar (pulpit), he began to shout, "O, Sariyah! Move to the mountain! O, Sariyah! Move to the mountain!" When the messenger of the army came, he said, "O, Amir Al-Mu'minin (Commander of the Believers)! When we met our enemy, we were defeated, but then we heard a voice calling, 'O, Sariyah! Move to the mountain!' We moved to the mountain and turned our backs to it, and then we defeated them." Narrated by Ahmad in "Fada'il Al-Sahabah", Abu Nu`aym in "Dala'il Al-Nubuwwah", Al-Diya' in his "Al-Muntaqa min Al-Masmu`at", Ibn `Asakir in his "Tarikh", Al-Bayhaqy in "Dala'il Al-Nubuwwah" and Ibn Hajar in "Al-Isabah" with a good Isnad (chain of narration). It was also narrated by Ibn Kathir in his "Tarikh" with a good Isnad, and by Al-Haythamy in "Al-Sawa`iq Al-Muhriqah" with a good Isnad as well.

This was an inspiration by Allah and a special Karamah for `Umar (may Allah be pleased with him), for he was an inspirational speaker as authentically reported from the Prophet (peace be upon him). It was not mentioned in the Athar that he (may Allah be pleased with him) saw the army or other weak narrations claimed by Sufis about knowing the Ghayb (the Unseen). This is false, as knowing the Ghayb is one of the Attributes of Allah (Glorified and Exalted be He). What was mentioned in the question, that `Umar

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(may Allah be pleased with him) called the detachment, so they heard him and moved to the mountain, is a misunderstanding of the Hadith.

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Fatwa no. 20607

Q: an author wrote that 'Uthman ibn 'Affan, the Man with Two Lights, (may Allah be pleased with him) was killed when he ruled unjustly and that no one offered the Funeral Prayer for him and that he was not buried until three days after his death, after his body had decayed and it had begun to smell. My question is: Is this true and what is the ruling on those who propagate such stories? Is it permissible for a Muslim to hate these people?

A: What this author wrote is all lies and falsehood. It is not permissible to spread this, because it is a revilement to the Sahabah (Companions) of the Messenger of Allah (peace be upon him). The Prophet (peace be upon him) said, ("Do not revile my Sahabah.") 'Uthman (may Allah be pleased with him) was one of the best Sahabah, the third of the Rightly-Guided Caliphs, and one of the first to enter Islam. He was assassinated and died a Shahid (martyr), a wronged man (may Allah be pleased with him and please him).

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The third question of Fatwa no. 21675

Q 3: what is the ruling on saying, "Karrama Allahu wajhahu (may Allah honor his face)" when referring to 'Aly ibn Abu Talib?

Does this involve preferring him over other Sahabah (Companions of the Prophet)? Is there any problem if I say, "Karama Allahu wujuh Al-Sahahab ajma'in (may Allah honor the faces of all the Companions)"?

A: Reserving the use of the Du'a' (supplication): "May Allah honor his face" solely for 'Aly ibn Abu Talib (may Allah be pleased with him), whenever referring to him, is an act invented by the Rafidah (a Shia group denying the caliphates of Abu Bakr Al-Siddiq and 'Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet), who exceed the proper limits regarding 'Aly. It is obligatory on Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body) not to imitate them in this act and not to make this Du'a' exclusive upon mentioning 'Aly ibn Abu Talib (may Allah be pleased with him) alone and not the rest of his brethren from among the Sahabah (Companions of the Prophet), such as Abu Bakr, 'Umar, 'Uthman, and others (may Allah be pleased with them).

As regards using this Du'a' for all of the Sahabah, there is nothing wrong with this, but it is not one of the Du'a' Ma'thur (supplications based on transmitted reports). The customary practice among the Muslims (upon mentioning or hearing the name of the Sahabah) is to invoke Allah to be pleased with them, saying, "May Allah be pleased with them," as the Holy Qur'an states (what means): ﴾Allâh is pleased with them and they with Him.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 6581

Q 3: some people say that Hassan ibn Thabit (may Allah be pleased with him) was a coward, and they even quote the saying of Ibn Hajar about this from: "Al-Isabah". What is your opinion on this?

A: It is the duty of Muslims towards the Sahabah (Companions of the Prophet, may Allah be pleased with them) to speak well of them, praise them with what they deserve and avoid speaking of their demerits. If what was mentioned about Hassan ibn Thabit in the history books and biographies about him being a coward was supposed to be true, mentioning it is Ghibah (backbiting) and there is no benefit in it. If it is a lie, it is both Ghibah and slander. Avoiding speaking of this is obligatory and restraining the tongue from repeating it is incumbent.

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The first question of Fatwa no. 21004

Q 1: what is the ruling of Islam on those who say that Buddha was a prophet? what is the ruling on those who say that the Sahaby (Companion) 'Abdullah ibn 'Umar (may Allah be pleased with them both) knew nothing about politics or, as the Moroccans put it, "he lacked in politics," although this is showing disdain to a Sahaby? What is also the ruling on saying that anyone who says so is an atheist, i.e. to judge such a person to be an atheist?

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A: Buddha was not a prophet; he was an atheist philosopher, who led an ascetic life of non-conformity with Divine Religion. Anyone who believes in his prophethood is a Kafir (disbeliever). His people exceeded the proper limits in regard to him, deified him, and worshipped him instead of Allah. Many people have embraced this idolatrous faith of Buddhism, both in the past and the present. It is obligatory on a Muslim to hate this faith and its followers, and repudiate and dislike them for the Sake of Allah.

Concerning 'Abdullah ibn 'Umar ibn Al-Khattab, he was a venerable Sahaby, one of the greatest Muhajirun (Emigrants from Makkah to Madinah) and praiseworthy scholars. It is obligatory to love him, along with the other Sahabah (Companions of the Prophet), and ask Allah to be pleased with them. It is not permissible to belittle any of them, as the Prophet (peace be upon him) said, ("Do not revile my Sahabah (Companions)! By Him in Whose Hands is my soul, were one of you to spend as much gold as (Mount) Uhud, he would not reach the Mud (a dry measure of half bushel, 543 grams) of one of them, or even half of it.")

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The second question of Fatwa no. 21394

Q 2: who was Khalid ibn Sannan? Some people say that he was a prophet, while others say that he was a righteous man. I hope that you will tell me about his origins, his life, and who he was.

A: Khalid ibn Sannan, as mentioned by Al-Hafiz Ibn Hajar in "Al-Isabah", lived before the Prophet (peace be upon him) received his mission, but he did not witness it, although his daughter did go to see the Prophet (peace be upon him).

("Al-Isabah", vol. 2, p. 154) It was not authentically reported that he was a prophet.

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Fatwa no. 21009

Q 1: how can glory and might be for Muslims when they are so weak in a corrupted world that Christians and Jews predominate?

A: Muslims can not achieve glory, overcome their enemies, or have power in the land unless they obey Allah (Exalted be He) and His Messenger (peace be upon him) and act upon Islam and Iman (Faith) inwardly and outwardly. There are proofs for this in the Qur'an, Sunnah (whatever is reported from the Prophet), and Athar (narrations from the Companions). Allah (Exalted be He) states: ﴾Give to the hypocrites the tidings that there is for them a painful torment.﴿ ﴾Those who take disbelievers for Auliyâ' (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allâh belongs all honour, power and glory.﴿ He (Glorified be He) also states: ﴾Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.﴿ ﴾Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqamat-as-Salât [i.e. to perform the five compulsory congregational Salât (prayers) (the males in mosques)], to pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).﴿

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Moreover, He (Glorified and Exalted be He) states: ﴾Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me.﴿ In addition, He (Glorified and Exalted be He) states: ﴾O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.﴿ Similarly, there are many other glorious Ayahs (Qur'anic verses) that clarify that Muslims' fulfillment of their religious duties, i.e. believing in Tawhid (belief in the Oneness of Allah), exalting and glorifying Allah, acting upon the Qur'an and Sunnah, performing Salah (Prayer), giving Zakah (obligatory charity), loving pious believers, abhorring the enemies of Allah amongst the hypocrites and the Kafirs (disbelievers), and waging Jihad (fighting/striving in the Cause of Allah) against them so that the Word of Allah becomes uppermost and Kafirs are abased, etc. are preconditions for granting Muslims power and glory in the land.

On the other hand, it is authentically reported on the authority of Ibn `Umar that the Prophet (peace be upon him) stated: ﴾I have been sent ahead of the Hour with the sword so that Allah will be worshipped Alone, and my provision has been placed in the shade of my spear, and humiliation has been decreed for those who

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go against my command, and whoever imitates a people is one of them.﴿ (Related by Imam Ahmad

and Abu Dawud). This Hadith thus implies that whoever violates the Prophet's command will have a portion of humiliation according to their disobedience. Al-Hafizh Ibn Rajab (may Allah be Merciful with him) said while explaining this Hadith: "One of the greatest reasons of humiliation that results from violating the command of the Prophet (peace be upon him) is to abandon Jihad. Whoever follows the way of the Prophet regarding Jihad is granted glory, and whoever abandons Jihad though they are able to conduct it is humiliated. Another proof for this is the Hadith: (When you enter into the `Inah sale (sale with immediate cash repurchase for profit), follow the tails of oxen, and give up conducting Jihad, Allah will make disgrace prevail over you, and will not withdraw it until you return to your true Din 'religion'.)

Ibn Rajab proceeded, whoever then abandons the Jihad that the Prophet (peace be upon him) used to perform, though they are able to conduct it, and busy themselves with seeking worldly Mubah (permissible) gains; they will be humiliated. What then will be their punishment if they abandon Jihad for being busy with accumulating the Haram (prohibited) gains of this world?"

Our Salaf (righteous predecessors) amongst the Sahabah (Companions of the Prophet) and those who followed them acknowledged the fact that all glory lies in adherence to Islam, following the Prophet (peace be upon him), and doing one's best to obey Allah and His Messenger (peace be upon him) and avoid disobeying them.

Our Salaf expressed this fact in their own words such as what is authentically reported from Amir Al-Mu'minin (Commander of the Believers) `Umar ibn Al-Khattab (may Allah be pleased with him) that he said: "We are people to whom Allah granted the glory of Islam so if we seek glory in anything other than it 'Islam', Allah will humiliate us." Also, it is authentically reported from Abu Al-Darda' (may Allah be pleased with him) that when Muslims conquered Cyprus and its people wept and were in great sadness and humiliation, Abu Al-Darda' (may Allah be pleased with him) began to weep as well. Jubayr ibn Nufayr asked him: "O Abu Al-Darda` why do you weep on a day that Allah grants glory to Islam and Muslims?" He (may Allah be pleased with him) replied: "O Jubayr, how very despicable people become in the sight of Allah (Glorified and Exalted be He) when they neglect His Command. While they were a powerful and mighty Ummah (nation) and the reign was for them, they abandoned the Command of Allah and thus their status changed as you now see."

In conclusion, every Muslim is responsible according to their ability for ensuring glory for the believers. Every Muslim has thus to adhere to the Command of Allah (Exalted be He), to act inwardly and outwardly upon Islam, to advise Muslim fellows, to enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect), and to forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) until the affairs of Muslims improve or one dies while obeying Allah to the best of one's ability. Verily, it is Allah Alone whose help is to be sought.

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Q 2: It is mentioned in: "Tafsir Al-Tabary" on the authority of Ibn 'Abbas (may Allah be pleased with them both) that an Ayah (Qur'anic verse) was revealed about Tha'labah. However, some of our brothers told me said that he was not there at that time, thereby refuting Al-Hafiz Ibn Hajar. Is the story about Tha'labah not true then? He was called, "Hamamat Al-Masjid (the Pigeon of the Mosque)" and he was one of the Ansar (Helpers, inhabitants of Madinah who supported the Prophet). What is the truth of this matter?

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A: The account given about the reason for the Revelation of the Saying of Allah (Exalted be He): ﴾And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty﴿ which is said to refer to Tha'labah ibn Hatib, does not have a sound Isnad (chain of narrators). Tha'labah ibn Hatib was an Ansary, and one among the few who participated in the Battle of Badr and was martyred on the day of the Battle of Uhud. This has been confirmed by a number of scholars; including Al-Hafiz Ibn Hajar (may Allah have mercy on him).

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Lying

The eighth question of Fatwa no. 6355

Q 8: What is the ruling on telling lies that do not harm anyone?

A: Lying is absolutely Haram (prohibited) except in the cases that are excluded by Shari'ah (Islamic law), which does not include what is mentioned in the question. This prohibition is based on the general meaning of evidence, such as Allah's Statement: ﴿O you who believe! Fear Allâh, and be with those who are true (in words and deeds).﴾ Moreover, it is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and other books of Hadith on the authority of 'Abdullah ibn Mas'ud (may Allah be pleased with Him) that the Messenger of Allah (peace be upon him) said: ﴾Adhere to telling the truth, for telling the truth leads to righteousness and righteousness leads to Jannah (Paradise). A person will keep on speaking the truth and seek to speak the truth until they are recorded with Allah as a truth-speaker. Beware of lying! For lying leads to immorality and immorality leads to Hellfire. A person will keep on telling lies and seek to tell lies until they are recorded with Allah as a liar.﴿ It is also narrated that 'Abdullah ibn Mas'ud said: "Telling lies is wrong whether in earnest or in jest, read if you wish: ﴿O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).﴾

He read the Ayah (Qur'anic verse) and said: "Do you find any Rukhsah (concession) allowing anyone to tell a lie?"

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The twentieth question of Fatwa no. 5091

Q 20: Is it Haram (prohibited) to lie when joking?

A: Yes, it is Haram. In fact, this is one of the major sins even if it is said when joking.

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The fourth question of Fatwa no. 7518

Q 4: Is it permissible for a person to lie in their dealings with other people? For example, it is known that an airline ticket between Riyadh and Jeddah costs 240 riyals, but a person may claim that it costs one thousand riyals to pay 240 riyals for the ticket and take the rest for themselves. Is this deceptive dealing permissible between Muslims?

A: It is Haram (prohibited) to tell lies except in certain cases. Allah (Exalted be He) says, ﴾O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).﴿

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Since lying as mentioned in the question serves no Maslahah (public interest), then it is Haram. Also, the excess money taken is Haram and should be returned to its owners.

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The second question of Fatwa no. 6928

Q 2: Many people tell lies when they are joking, is this permissible for them? If I leave them when they start kidding, will I be rewarded for this? Please advise me and may Allah reward you with the best!

A: if the joking involves clear lies and falsehoods, it is obligatory on a Muslim to leave the gathering. You will be rewarded if you leave a gathering due to people telling lies in their jokes. However, if the speech involves allusions and ambiguity that are truthful, there is nothing wrong with this.

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The sixth question of Fatwa no. 15806

Q 6: I had an appointment with a friend, but I forgot it and did not go to meet him. When I phoned him to apologize, I told him that I had traveled to my village, although I did not actually go. I did not mean to tell him lies. What is the ruling on this?

A: It is Haram (prohibited) for you to lie when apologizing. You are obliged to make Tawbah (repentance to Allah) and be truthful in all your affairs.

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The second question of Fatwa no. 13002

Q 2: A Muslim's wife had a child in America by cesarean section. The hospital bill was so expensive that he could not pay it. He then found a job in a company that offered him and his family free medical insurance. Is it permissible for the man to get a report from the hospital to say that he joined the company prior to his wife's operation, so the company will cover the medical expenses, even though this is not true?

A: This is not permissible, because it involves deception and lying.

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The sixth question of Fatwa no. 17262

Q 6: is it permissible to lie to Christian Arabs?

A: The basic ruling is that Allah made lying Haram (prohibited) for Muslims and enjoined upon them to speak the truth, declaring this to be one of the rites of Islam. Therefore, it is not permissible for a Muslim to lie neither to a Muslim nor to a Kafir (disbeliever). Allah (Exalted be He) says (what means): ﴿O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds).﴾ It is narrated in a Hadith, agreed upon by Al-Bukhari and Muslim, on the authority of Ibn Mas'ud (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴿"You must adhere to truthfulness, for truthfulness leads to righteousness and righteousness leads to Jannah (Paradise). A person will keep on speaking the truth and seek to speak the truth until he is recorded with Allah as a truth-speaker. Beware of lying! For lying leads to immorality and immorality leads to Hellfire. A person will keep on telling lies and seek to tell lies until he is recorded with Allah as a liar."﴾

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(Part No. 26; Page No. 56)

The second question of Fatwa no. 5726

Q 2: The Admissions and Registration Committee specify that those applying for certification have to be of a certain age, and not exceed it. If someone tells them their real age, they will not be accepted, but if they lie about their age, they will be accepted. Will it the committee be responsible for this on the Day of Resurrection or will the applicant share in the sin and the lie?

A: anyone who lies or cheats in this shall bear the sin, whether it is the applicant or the committee. But anyone who does not do it and does not help anyone else to do it, shall bear no sin.

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The second question of Fatwa no. 19591

Q 2: I am a practicing Muslim - all praise be to Allah - and I really hate lying, but the nature of my job sometimes forces me to lie to the insurance inspector and to the tax officer when they ask about the number of employees in the nursery. I do this on the direct orders from the Board of Directors. What is the ruling on that?

A: It is not permissible to lie; it is obligatory on you to stick to telling the truth always, because the Prophet (peace be upon him) said, ("Beware of lying! For lying leads to immorality and immorality leads to Hellfire.

A person will keep on telling lies and seek to tell lies until he is recorded with Allah as a liar.")

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The second question of Fatwa no. 19958

Q 2: Is it permissible to lie in the following situation or not: If someone asks you about something personal and secret; some forbidden thing that I committed while in Khulwah (being alone with a member of the opposite sex), but no one saw me doing it other than Allah who covered it, is it obligatory to tell the truth and expose ourselves or should we lie? What if this person asks me to swear by Allah that I have not done this?

A: It is not permissible to lie, except in the situations that the Prophet (peace be upon him) made exceptions. They are lying to reconcile between people, lying during a war, and lying between spouses to maintain their married life. It is obligatory on anyone who commits a sin to make Tawbah (repentance to Allah) and not mention it to anyone, unless it involves someone's right that was usurped or violated. In this case, the sin must be confessed to them and their right returned to them, if it is material; or their forgiveness sought for other than that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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(Part No. 26; Page No. 58)

The first question of Fatwa no. 20517

Q 1: A month ago, my grandfather died (may Allah be merciful to him). I loved him a lot and also his children, for the Sake of Allah, but they had a satellite dish. A while ago, one of his children visited me, and I told him that I saw his father in a dream and he had sent greetings to him and told him to remove the dish from the roof. His son went and broke the dish into small pieces, due to his love for his father, and made an oath not to get another dish into their house. I actually told him a lie about that dream, but I did not want them to have this evil. What should I do?

A: lying about dreams is Haram (prohibited). There are stern warnings against this, which alone should be a sufficient deterrent, as the Hadith on the authority of Ibn 'Umar (may Allah be pleased with them both), who reported that the Prophet (peace be upon him) said, ("One of the worst lies is to claim seeing what the eyes have not seen.") (Related by Al-Bukhari) Also, Ibn 'Abbas (may Allah be pleased with them) reported that the Prophet (peace be upon him) said, ("Anyone who claims to have seen a dream they did not see will be commanded (on the Day of Resurrection) to knot two grains of barley together, but they will never be able to do it.") (Related by Al-Bukhari)

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You must make Tawbah (repentance to Allah) and ask Allah's Forgiveness for what you did. In the future, when you enjoin good and forbid evil, you must follow the lawful methods and stick to truth-telling and honesty. We ask Allah to grant you guidance and success!

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 5337

Q 3: A woman cursed her husband and his parents, and, after threatening and beating her, she regretted what she had done and apologized, asking him to forgive her. Does she have to do anything for what she did?

A: If the situation is as you mentioned, she does not have to do anything other than to perform tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) for the curses she spoke. She must also ask for the forgiveness of her parents-in-law, if one or both of them is alive, if this is possible and there is no fear of trouble.

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`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 8366

Q 3: What is the ruling on a man whose wife goes out on the streets almost naked; wearing light, revealing clothes? What is the ruling on a woman who speaks curses in her husband's house and curses her children? Please advise us and may Allah reward you with the best!

A: First: It is Haram (prohibited) for women to go out on the streets in light clothing that does not cover and conceal their bodies. It is obligatory on their Waliy (guardian) to enjoin them to act righteously and oblige them not to go out in these clothes.

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Second: It is not permissible for a woman to curse her children in her husband's house or anywhere else.

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The second question of Fatwa no. 3475

Q 2: What is the ruling on a man who invoked the curse of Satan on his wife and her parents due to a quarrel between them?

A: it is Haram (prohibited) for a person to curse his wife and her parents or anyone else. So, anyone who commits this should seek Allah's Forgiveness, repent, regret what he did and determine not to return to this sin again, so that Allah may accept his repentance and forgive him. Besides, he should seek the forgiveness of the people he cursed.

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The fifth question from Fatwa no. 8823

Q 5: What is the situation if one spouse curses the other, do they become unlawful for each other as regards their marriage?

A: If a spouse curses another, their marriage does not become unlawful and divorce does not occur.

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However, cursing each other is one of the major sins; therefore; they should repent and seek forgiveness from Allah for their act and apologize to the one cursed.

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The third question of Fatwa no. 8561

Q 3: A father insults his son by cursing his mother and a mother insults her son by cursing his father saying: May allah curse your father. The father would say: May allah curse the father of the woman who gave birth to you. Guide me, may Allah guide you!

A: Cursing is Haram (prohibited) and accordingly both parties are sinners. Anyone who knows them should guide and advise them against doing this. They should repent and determine not to repeat this.

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The fourth question of Fatwa no. 7622

Q 4: Does a man have the right to curse people and invoke Satan's curse on them? does a man have the right to curse and insult his wife or to invoke

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curse, anger or shame on her?

A: This is not permissible with regard to a Muslim, whether they are a relative or not; rather, it is of the major sins, for the Prophet (peace be upon him) said, ﴿Abusing a Muslim is Fusuq (evil doing) and killing him is Kufr (disbelief).﴾ (Agreed upon by Al-Bukhari and Muslim.) And ﴿No man accuses another man of sin or Kufr, but it shall rebound on him, if his companion is not like that.﴾ (Reported by Al-Bukhari).

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The second question of Fatwa no. 7176

Q 2: Is cursing when angry or distressed Haram (prohibited)? If I cursed and then sought Allah's Forgiveness, am I to blame? Advise me, may Allah reward you!

A: It is one of the major sins and immoral acts to curse one's self or others. You must guard your tongue against this in the future, in order to avoid Allah's Anger and Displeasure. In addition, you must repent and seek Allah's Forgiveness,

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hoping that Allah will forgive you. You should also seek the forgiveness of whomever you cursed.

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The third question of Fatwa no. 11057

Q 3: What is the Islamic ruling on one who habitually curses? He curses his children and other things. He is now old and still continues to do this?

A: It is not permissible for a Muslim to curse his children or any other thing. The person who does so should repent to Allah (Glorified and Exalted be He) and seek His Forgiveness. If he persists, he would be considered a sinner.

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The eighth question of Fatwa no. 18649

Q 8: Our father is dead and our mother has married another person. From time to time, she supplicates to Allah against our father before us, his three daughters. She asks Allah not to be merciful with him because he did such and such. Because she is our mother, we do not argue with her. We are married and our mother bore her new husband nine children.

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What is the ruling on this? Should we argue with her or would this be considered undutifulness to her?

It is worth mentioning that our father (may Allah be merciful with him) was a good person in terms of observing Salah (Prayer) and Zakah (obligatory charity), but he used to prevent our mother from leaving the house except when it was necessary.

A: You are required to advise your mother and warn her against verbal abuse, especially if it is addressed to the dead, because they have attained the result of that which they had done in their life. Accordingly, we should only mention the virtues of the dead and refrain from mentioning their bad deeds. Your mother must remember the positive aspects in her life with her dead husband, for Allah says, ﴾And do not forget liberality between yourselves.﴿ The Prophet (peace be upon him) said, ﴾Do not abuse the dead, because they have attained that which they had forwarded (i.e., their deeds, good or bad).﴿ (Related by Al-Bukhari in his Sahih (authentic) Book of Hadith).

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Fatwa no. 20163

Q: When a person curses another and the gates of heaven are closed because the one who was cursed does not deserve it, does the curse return to the person who uttered it? Is it permissible to curse a woman because she does not wear Hijab (veil)?

A: a true believer whose faith is complete does not curse others. In Musnad and Al-Jame`, Al-Imam Ahmad and Al-Tirmidhi respectively related on the authority of `Alqamah from `Abdullah

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ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) stated: (The believer is not a slanderer, or a curser, or one who indulges in obscenity, or engages in foul talk.) (Al-Tirmidhi classified it as a good Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration)). It was authentically established in the two Sahihs (authentic books) on the authority of Thabet ibn Al-Dhahak from the Prophet (peace be upon him) that he said: (Cursing a believer is like killing him.)

Thus, it is impermissible for believers to curse any Muslim except one who is cursed by Allah in His Book, or by the Prophet (peace be upon him). One should not curse the sinner, such as the unveiled woman, because of her sin. Muslims should, rather advise and urge her kindly to observe Hijab. One who curses another who does not deserve the curse is strongly warned that the curse returns to him/her if it is unjustified. This is affirmed by the report narrated by Abu Al-Darda' (may Allah be pleased with him) that the Prophet (peace be upon him) said: (When a person curses somebody or something, the curse goes up to heaven and the gates of heaven get closed. Then it comes down to the earth and its gates get closed. Then it turns right and left, and if it does not find an entrance to go anywhere, it returns to the person or thing that was cursed; if he or it deserves to be cursed; otherwise it returns to the person who uttered it.) (Related by Al-Imam Ahmad in his Musnad and Abu Dawud in his Sunan).

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Fatwa no. 19753

Q: A man heard me cursing Satan one day and criticized me for that. He said it is prohibited to curse Satan, because cursing him makes him haughty. Is this correct? Please, advise. May Allah reward you!

A: When Satan incites a Muslim to sin or whispers (suggests) to him, it is permissible for him to seek refuge and protection in Allah Alone from Satan. Also, it is permissible for the Muslim who fears the harm of Satan's plot, or that of his supporters, to seek the help of Allah to ward off Satan's evil and harm. He should often recite Dhikr (Remembrance of Allah) so that Allah will rebuke him and thwart his plot in a disgraceful manner. And Allah (Exalted be He) states: ﴾And if an evil whisper comes to you from Shaitân (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.﴿ He (Exalted be He) says: ﴾And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayâtîn (devils).﴿ ﴾"And I seek refuge with You, My Lord! lest they should come near me."﴿ It was authentically reported from the Prophet (peace be upon him) that: ﴾when getting up to pray, he (peace be upon him) used to say: I seek refuge in Allah the All-Hearing and All-Knowing from the accursed Satan , from his Hamz (evil whispers) and his Nafkh (arrogance) and his Nafth (spell and in that Hadith scholars interpreted Nafth as Poetry).﴿ It was also compiled by Imam Ahmad in his Musnad (Hadith compilation) Vol. 5 p. 59 on the authority of Abu Tamimah Al-Hujaimy that a man who was riding behind the Prophet (peace be upon him) said: ﴾One day as I was riding behind the Prophet on a donkey, it stumbled and I shouted, "Let Satan perish!" The Prophet said, "Do not say 'let Satan perish,' for if you say so

he will feel important and haughty and he will say, 'I thwarted him with my power!' Instead say, 'In the name of Allah,' so that he will (feel humiliated and) be smaller than a fly"﴿ A similar narration was related by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes). It was mentioned in the book of Al-Samt wa Adab Al-Lisan (Silence and Etiquettes of the Tongue) written by Ibn Abu Al-Dunia p. 205 on the authority of Mujahid (may Allah be merciful with him) saying: "Seldom do people mention Satan but he attends to them; when he hears someone invoking curses on him, he says, 'Indeed, you invoke curses on a cursed being.' There is nothing more breaking to Satan's back than saying 'there is no deity worthy of worship but Allah.'" This is the effective cure for fending off Satan's harm from man, since the evil of the rebellious Jinn (creatures created from fire) cannot be removed except by that.

Allah cursed Satan in His Book repeatedly when he became arrogant and refused to carry out the order of Allah to prostrate before Adam in honor and respect. As a result, Allah described Satan as an accursed outcast. He has been expelled from the mercy and Paradise of Allah on the Day of Resurrection. Allah (Exalted be He) states:

﴾They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but Shaitân (Satan), a persistent rebel!﴿ ﴾Allâh cursed him. And he

[Shaitân (Satan)] said: "I will take an appointed portion of your slaves.》

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He may He be Exalted) stated: 《(Allâh) said: "Then, get out from here, for verily, you are Rajîm (an outcast or a cursed one)." [Tafsîr At-Tabarî]》 《"And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)."》

The Messenger (peace be upon him) cursed Satan in his Salah (prayer) when he (the Prophet) resisted him and wanted to harm and destroy him. It was related by Imam Muslim in his Sahih (authentic) Book of Hadith on the authority of Abu Al-Darda' (may Allah be pleased with him) saying: 《Allah's Messenger (peace be upon him) stood up (to pray) and we heard him say:" I seek refuge in Allah from you." Then said: "I curse you with Allah's curse" three times, then he stretched out his hand as though he was taking hold of something. When he finished the prayer, we said: Messenger of Allah, we heard you say something during the prayer which we have not heard you say before, and we saw you stretch out your hand. He replied: Allah's enemy Satan came with a flame of fire to put it in my face, so I said three times: "I seek refuge in Allah from you." Then I said three times: "I curse you with Allah's full curse." But he did not retreat (on any one of these) three occasions. Thereafter, I meant to seize him. I swear by Allah that had it not been for the supplication of my brother Solomon he would have been bound, and made an object of sport for the children of Madinah. 》

Therefore, it is permissible for the Muslim to curse Satan when he comes to harm him or tries to dissuade him from obedience to Allah. Nonetheless, he should not give up seeking refuge in Allah from Satan, always reciting Dhikr (Remembrance of Allah), Bismillah [In the Name of Allah] or other Adhkar (invocations), which are permissible under the Shari`ah (Islamic law). This guarantees protection of the Muslim against the evil of Satan.

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Based on the Ayah (Qur'anic verse) and Hadiths mentioned above, a Muslim should not take to cursing Satan needlessly as a form of following the Messenger of Allah (peace be upon him).

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The eighth question of Fatwa no. 4048

Q8: What should I do with my father? Out of his bad morals, he always uses obscene language and curses Islam during fits of anger and loses his temper even with two or three year old children. Should I abandon him?

A: cursing Islam is open disbelief, may Allah save us, and using profanity is one of the major sins. Your duty is to advise him and explain the ruling on cursing, inviting him to sincerely repent to Allah. You should be patient while doing so. May Allah guide him, as Allah (Glorified and Exalted be He) states:

﴾And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.﴿ ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be﴿

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May Allah help you do good.

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The fourth question of Fatwa no. 6396

Q4: What is the ruling on using foul language when joking?

A: It is not permissible according to the generality of the proofs that prohibit this and because it often results in bad consequences.

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Fatwa no. 14969

Q: I heard a person cursing his ram because it gave him hard time when it did not want to move. What is the ruling on cursing animals? I heard that the Messenger of Allah (peace be upon him) heard a person cursing his camel and told him not to ride it because it was unlawful for him to ride. Is the owner of the said ram allowed to eat from its meat or would it be unlawful for him?

A: Firstly, the stated Hadith is a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), which was related by Muslim.

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The incident took place when a woman - not a man - cursed her she-camel. So, it was a she-camel, not a male camel as mentioned in the question.

Secondly, any Muslim should not curse other Muslims, animals, or other possessions, because cursing is obscene language which is not appropriate to be used by Muslims.

Thirdly, it is not Haram (prohibited) for a person who curses their domesticated animals to eat from their meat, because the basic rule is permissibility. Also, the Prophet (peace be upon him) did not prohibit the owner of the she-camel from eating it; he only ordered her to leave the cursed camel behind and find another one to carry the loads and accompany the caravan of the Messenger (peace be upon him) as a way of rebuking her and the likes of her by incurring a financial punishment.

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Avoiding bad companions

The fifth question of Fatwa no. 4510

Q 5: We hear some Muslim youth talking bad about their scholars and rulers; will we share in their sin when we sit with them? It is worth mentioning that we do not agree with their opinions.

A: You should advise, guide and explain to them that they are committing a sin in doing this. If they continue, leave their company when they go into this. May Allah guide us all to what pleases Him!

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The third question of Fatwa no. 6755

Q 3: I have a dear friend who offers Salah (prayer). I have advised him many times to stop talking everywhere about women and flirting, but his only reply is, "When Allah so wills". i hate to sit with him because of this; how should i deal with him?

A: Advise him first to stop, and if he refuses, you must avoid him in order to be away from evil and bad people, and as a way of deterring him from evil and its means.

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The fourth question of Fatwa no. 7643

Q 4: Is it permissible for a Muslim man to stay with other Muslims whose wives dress immodestly in violation of the Islamic dress code and who commit other sins? Haram (Prohibited), for them, is only those things they do not like. Should one abandon such people?

A: A Muslim should not sit or live near evil companions to avoid Fitnah (temptation). Whoever is tested with such evil companions should avoid them and search for another place where he/she will feel safe from Fitnah. However, it is permissible for him/her to stay if his/her Din (religion) of Islam is sound, and he/she has the ability to forbid this evil along with taking the necessary steps of precautious and to avoid Fitnah.

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The third question of Fatwa no. 20969

Q: i have friends who are Fasiqun (those flagrantly violating islamic law) and commit immoral acts

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that evoke Allah's Anger. However, I love them very much, as they love me. I forsake them in order that they may keep away from evils. Nevertheless, I feel deeply sorry for them. I do, however, bring them religious books and teach them Salah (Prayer). What is your Fatwa concerning this?

A: If the case is as you have mentioned, it is not permissible for you to befriend or accompany them, based on the Statement of Allah (Exalted be He): ﴾You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people).﴿ and on the generality of His Statement (Exalted be He): ﴾And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic.﴿

You should advise them and if they remain heedless, you should inform the authorities to take charge of them.

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First question of Fatwa no. 16458

Q 1: I live with five of my friends. Despite that they perform the

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obligatory five Salahs (Prayers) in the Masjid (mosque), at night they play cards, smoke cigarettes, and watch television. I sit in the room with them without being able to enjoin Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) or forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) as they are a group and I am only one person. As we work together, I also eat with them. Please answer the following questions:

A- Is it permissible for me to live in the same room with them?

B- Is it permissible for me to perform Salah (Prayer) with them bearing in mind that they perform Salah regularly?

C- Is it permissible for me to eat with them as the nature of my work does not enable me to cook for myself.

A: You may live with your colleagues mentioned in the question, even if they commit some sins such as smoking cigarettes and playing cards so long as they continue performing Salah regularly and that you advise them to give up these sins. However, if they do not heed your advice; you must leave them and live elsewhere.

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Fatwa no. 19125

Q: As I usually cannot study at home because of my children (may Allah protect them), my department has given me a room

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with a desk in it, which I share with three other people. I study there every day from 9:00 am to 8:30 pm.

My question is that the department invites me, as it invites many others, to attend the departmental parties that it holds for various occasions. One of these parties is held every other week after the weekly academic seminar that the department holds. My supervisor is the head of the department. Is it permissible for me to attend these parties with them, as they drink Khamr (intoxicants), although juice is served as well. These parties are held in the department, those attending do not sit down, they just talk to each other for a while, standing up, and then they leave. The people attending are the professors and graduate students, but I feel embarrassed as I do not attend these parties with them, and, because of my beard I am afraid that they might consider that I am hostile towards them, especially my supervisor who is usually with them, and he will be one of the internal examiners for the defense of my thesis in the near future. I never attend these parties with them and always turn down their invitations, even though they see me almost every day, but I am afraid that they may consider that I am hostile towards them,

My question is: Is it permissible for me, in the view of the Shari'ah (Islamic law), under these conditions to join them for a little while, drink some juice, and then leave, to show them that I came and spent some time with them to avoid their evils? There is no Power, but with Allah!

A: It is not permissible for a Muslim to attend parties where there is Khamr or other Haram (prohibited) things. This is because the faith of believers should urge them to jealously protect the Laws of Allah and to avoid the company of those who regard as permissible that which Allah has forbidden.

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They have to separate themselves from their company for the Sake of Allah, while having towards them a feeling of aversion as much as they have committed of transgressions against Allah, so as not to be a partaker with them in their sin.

It is authentically reported that the Prophet (peace be upon him) said, ("Anyone of you who sees Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), let them change it with their hand (by taking action); if they cannot, then with their tongue (by speaking out); and if they cannot, then with their heart (by hating it and feeling that it is wrong); and that is the weakest of Iman (faith).")

It was narrated by Jabir ibn 'Abdullah (may Allah be pleased with him) that the Prophet (peace be

upon him) said, at the end of the Hadith, ("Anyone who believes in Allah and the Last Day should not sit at a table where Khamr is being served around.") (Related by Imam Al-Tirmidhy, see "'Aridat Al-Ahwadhy", vol. 10, p. 422. Al-Tirmidhy said that it is a Hadith Hasan Gharib [a good Hadith that is strange to come from this chain of narration] and related by Al-Imam Ahmad in his "Musnad", vol. 1, p. 20, and vol. 3, p. 339) Another wording for the same Hadith is: ("...should not sit at a table where Khamr is being drunk.") This is a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish), which has other corroborating reports that strengthen it.

Accordingly, Muslims have to fear Allah in all they say and do. Allah (Exalted be He) says (what means): (And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).) (And He will provide him from (sources) he never could imagine.) Anyone who leaves something for the Sake of Allah will be compensated with better than it. So, it is obligatory on you to keep away from these places where Khamr is served and give priority to pleasing Allah over pleasing human beings. You should have Tawakkul (putting one's trust in Allah) and know that Allah Alone is the Benefit Giver and the Harm-Inflictor.

You should also advise your colleagues and remind them of Allah and the painful and severe punishment He has prepared for those who indulge in things that He made Haram. Hopefully, they will listen to you and make Tawbah (repentance to Allah) and return to the Way of Allah (Glorified be He).

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The second question of Fatwa no. 20145

Q 2: the Messenger of Allah (peace be upon him) said, ("All my Ummah (nation under one creed) will be forgiven, except the Mujahirin (those who commit a sin openly or disclose their sins to people).") **Please explain this Hadith for me.**

A: This Hadith is narrated by Al-Bukhari and Muslim in the Two Sahih (authentic) Books of Hadith. The Hadith means that anyone who commits a sin and they keep it a secret through fear and shame, they can hope to be forgiven and pardoned by Allah (Glorified and Exalted be He) on the Day of Resurrection. But if they expose their sin, brag about it with other people, and belittle what they did; they will be subjected to Allah's Anger and Punishment. May Allah protect us all and keep us safe.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 21677

Q 4: Allah (Exalted be He) states: (They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve.) **Is hiding from people while committing sins regarded Shirk (associating others with Allah in His Divinity or worship) in all cases? What is meant by the following Hadith:** (Whoever has had any of these ugly things (sins) befall him should cover them up with the veil of Allah.) **? How can the Ayah (Qur'anic verse) and Hadith be reconciled?**

A: This Ayah addresses the hypocrites who fear people and do not fear Allah (Glorified and Exalted be He). They pretend to be believers to deceive others. As for the believer, he is obliged to conceal his sin, if any, to perform Tawbah (repentance to Allah) and not to return to it.

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The third question of Fatwa no. 16419

Q 3: It is well-known that the more a person commits sins, the further they move from Allah (Glorified and Exalted be He) and the more they become hated by the people. However, some people commit major sins secretly, and in spite of this people love them. Is Allah (Glorified and Exalted be He) allowing them to persist and increase in sinfulness (then will punish them severely later on)?

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Please advise us and may Allah benefit you!

A: Natural love is one thing and religious love (i.e., loving what Allah loves) is another different thing. The good treatment and cheerfulness that some sinners show in dealing with others may attract the hearts of people to them. It is well-known that love and hatred are divided; a person can be loved for the good qualities they have, but at the same time hated for the bad quality or qualities they have.

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The third question of Fatwa no. 6278

Q 3: What is the ruling on being in company with persons who do not observe Salah (Prayer)?

A: If a person accompanies another who does not observe Salah for the sake of advising and ordering them to observe Salah, enjoining Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) in general, and forbidding Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) hoping that Allah will guide them, they have done good and fulfilled their duty as Muslims responsible for advising each other, enjoining Ma`ruf, and forbidding Munkar. Anyone who remains in the company of a person who neglects observing Salah just because they want to have fun, keep their company, or achieving worldly interests has done wrong and sinned. The Prophet (peace be upon him) said, (The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your body or clothes,

or you get a nasty smell thereof.) (Related by Al-Bukhari.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4396

Q: I work in Ta'if, and when I started working here, I rented a house to live in as I will be here for a while. As all my family lives in the south, in Abha, I rented this house with three of my co-workers. After a month, i have noticed that they neglect their Salah (Prayer). i advised them many times to perform it, but it appears that they do not offer even the obligatory Salah, neither at home nor in the Masjid (mosque); not even the Jumu'ah (Friday) Prayer. When I reproached them for this, after advising them, and told them it is Haram (prohibited) for a Muslim not to perform Salah as it is one of the Pillars of Islam, they replied that they do not want to perform Salah, and that it was not my business to interfere. I also have noticed that they smoke cigarettes and play cards during the time of the obligatory Salah and all night until 2:00 am.

When the time for Salah comes, they intentionally ignore it without an excuse. They also spread out newspapers that contain Qur'anic Ayahs under the plates of food [to use as a table cloth. Ed] and then they throw them away in the trash. They like to take Haram photographs, such as photographs of young women and other things, without a need. They also have other bad habits that I do not want to mention in detail. However, we have rented this house for a whole year, and only a month and a half has passed of that until now, and we share the rent. I cannot afford to rent a house on my own, because my salary is very low, and I cannot afford to pay for rent, food and drinks, clothing, and so on. Please advise me and may Allah reward you with the best!

A: If the situation is as you mentioned, and your housemates neglect Salah and commit other acts of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), and they have not accepted your advice, and you cannot afford to rent a house on your own, you should report them to the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in your area. If they follow the right path, all praise be to Allah, if not, you should dissociate yourself from them, in a separate room of the house if possible, until the end of the year. If this is not possible, try to find other people to stay with away from evil and evil people and to avoid Fitnah (temptation), as evil can spread to a person without their noticing it; and being afflicted in wealth is not as serious as being afflicted in religion and morals.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18164

Q 2: The Messenger of Allah (peace be upon him) said in a Hadith what means that those whose Salah (Prayer) does not restrain them are not one of us, and the Messenger of Allah (peace be upon him) is the most truthful. In another narration, some of the Sahabah (Companions of the Prophet) told the Messenger of Allah (peace be upon him), "So-and-so offers Salah but commits immoral acts." He (peace be upon him) said, "His Salah will come one day and restrain him."

In the first Hadith, he (peace be upon him) said that those whose Salah does not restrain them are not one of us; and in the second narration, he (peace be upon him) said that the Salah of someone committing immoral acts will prevent them from their wrongdoing. should a person who commits immoral acts offer salah or not?

A: The first narration is not a Hadith related from the Messenger of Allah (peace be upon him), as far as we know. Allah (Exalted be He) says: ﴿and perform As-Salât (Iqamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)﴾ Thus, if someone performs Salah in the way ordained by Shari`ah (Islamic law), their Salah will restrain them from committing immoral and evil acts. It was reported that when the Prophet (peace be upon him) was informed about someone who used to offer Qiyam Al-Layl (standing for optional Prayer at night) and steal by day, he (peace be upon him) said: ﴿If he is honest, what you say (his Salah) will restrain him.﴾ If a person does not offer Salah in the correct way that is ordained by Shari`ah, it will not restrain them from committing immoral and evil acts, due to what is deficient in it.

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The first and third questions of Fatwa No. (2165)

Q 1: i live with ten colleagues of various nationalities, including nine Christians and one atheist. We have our main meal together on one table. The meal is prepared alternately by two students. Is it permissible to eat with them, bearing in mind that it is beyond my financial ability and student conditions to live alone?

A: Shari`ah (Islamic law) is based on providing ease, tolerance and avoiding hardship. Thus, you may continue living with them as you cannot live alone. However, you must call them to Allah verbally and by setting an example for them through kind dealings with them. Who knows! Perhaps you will be a source of blessing for them.

Q 3: These people deal with each other so kindly and friendly that they invite each other to their respective rooms to eat take-away meals, drinks, fruits or the like. I expect to be invited by any of them, Christians or atheist. May I accept their invitation, and thus have to reciprocate the invitation, or refuse? In fact, I do my best in calling them to Islam verbally or by example In sha'a-Allah (if Allah wills). However, I fear that they may consider it arrogance and Islamic unsociability on my part not to accept their invitation, which might lead them to be disinclined to understand Islam. What is your opinion?

A: You may invite them to your room and accept their invitation so long as you call them to Allah as explained in the answer to the first question.

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The third question of Fatwa No. (11142)

Q 3: is it permissible for a Muslim to return lost property he finds which belongs to a disbeliever? is it permissible for a Muslim to save a drowning disbeliever? Is it considered love of disbelievers to do so? May Allah reward you!

A: First: It is obligatory on a Muslim to return the lost property of a disbeliever who is under Islamic protection if he finds it.

Second: It is permissible for a Muslim to save a drowning non-Harby (non-fighting against Muslims). It is part of dealing kindly with disbelievers to attempt to incline their hearts towards Islam. However, it does not fall under prohibited love of disbelievers.

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The third question of Fatwa no. 10498

Q 3: A Muslim man has a car and lives in a village in the desert. There is a Christian doctor in the village and

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this Muslim man drives him every month to any place the doctor wants. The doctor does not ride with anyone but him. Can we consider this a friendship relationship, and is it permissible in Islam?

A: offering benefits and doing good to non-hostile unbelievers are from the worldly matters which are permissible, as long as a Muslim denies their beliefs and religion. Allah (Exalted be He) states: ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿

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The fourth question of Fatwa no. 80521

Q 4: is it permissible for a Muslim to befriend, visit and study with a Christian friend?

A: It is permissible for a Muslim to kindly treat Kafirs (disbelievers) who are not in a state of war with Islam, reciprocate their good treatment, as well as exchange beneficial things and presents with them. However, a Muslim must not befriend non-Muslims in a way that involves deep feelings of affection and support for them.

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The third question of Fatwa no. 13477

Q3: What is the ruling on a benevolent disbeliever who does good towards Muslims such as building a Masjid (mosque) for them and giving money to poor Muslims. Shall he enter Paradise for his benevolence?

A: If a disbeliever does good for the Muslims, he is rewarded for this in this life; however, it is not a reason for him to enter Paradise. Entering Paradise is a reward for Tawhid (belief in the Oneness of Allah/ monotheism) and abiding by the Shari`ah (Islamic law).

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Fatwa no. 16437

Q: I am a government employee. My direct supervisor is Christian. what is the ruling on using phrases such as: "May Allah bless you", "May Allah honor you" or "May Allah protect you" to my Christian boss? Do these phrases go against Allah's statement in Surah Al-Tawbah, (It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).) **?**

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A: You should not use such phrases with a Kaffir (non-Muslim), but rather ask Allah to guide him to Islam. If he does you a favor, you may show thanks by saying "I am grateful to you" or the like. Regarding this Ayah, it addresses one who dies in a state of Kufr.

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The fourth question of Fatwa no. 19146

Q 4: Is it permissible to speak with non-Muslim females and male Kafirs (disbelievers)?

A: It is permissible, if there is no fear of Fitnah (temptation), and only as much as is necessary.

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The first question of Fatwa no. 16426

Q 1: What is the ruling on returning the greetings to Christians, attending their funerals, and offering condolences to them?

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A: A Muslim should return the greeting of a Non-Muslim by saying, "wa `alaykum" (same to you). It was authentically reported in a Hadith Sahih (authentic Hadith) that the Prophet (peace be upon him) stated: ﴾When the People of the Book offer you salutations, you should say: The same to you.﴿ .

It is not permissible for a Muslim to follow the funeral procession of a Non-Muslim, as it is Haram (prohibited) for a Muslim to take them as allies. However, it is permissible for a Muslim to offer condolences to non-Muslims when necessary by saying, "May Allah offer you the best condolence and relieve your ordeal". A Muslim should not add, "May Allah forgive the deceased" as it is not permissible to ask forgiveness for a Non-Muslim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first and second questions of Fatwa no. 21676

Q1: I found in one of your Fatwas regarding travel to the land of disbelievers a Hadith of the Messenger (peace be upon him) stating: (I am not responsible for any Muslim who stays among polytheists.) **My question is: Is the Prophet not being responsible for those Muslims mean that he, (peace be upon him), will not intercede with Allah for the Muslims who live in the lands of the disbelievers with no legitimate excuse?**

A1: Whoever resides in non-Muslim countries with no legal reason and does not emigrate to Muslim countries to practice his religion though able to do so, is exposing themselves to punishment and wrath of Allah as mentioned in the Holy Qur'an and Prophetic Hadith.

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Q2: We know a religious brother who wants to travel to Italy to visit his brothers there in order to maintain family ties. Is maintaining family ties considered a legal reason for this person to travel to the land of the disbelievers?

A2: If the person who wants to travel to the land of the disbelievers needs to travel, for example, to maintain ties of kinship which is obligatory, can avoid temptation and guard his Islamic obligations, it is permissible for him to travel. However, he must not stay there for long.

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Fatwa no. 20968

Q: I am a young Saudi man who got a scholarship from an American college in a field of study which is already available at my university. It is worth mentioning that studying abroad involves unacceptable acts such as the prohibited mixing between the sexes and dealing with women wearing jeans, short skirts, perfume, the cross and make-up. We can see such women in the markets, roads and public places. My situation is not different from that of many other young men. We sit, talk, smile and

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are soft in speech with the Christian and Jewish female students. Some brothers in Islam advised me not to travel because being abroad poses a great threat to one's religious commitment, morality, and family. They fear that we become accustomed to these sinful acts and to widespread immorality there. They recite the following Ayah, ﴾Verily! As for those whom the angels take (in death)﴿ citing Ibn Kathir (may Allah be merciful with him)) who said, "Those who reside in non-Muslim countries are wronging themselves and commit a forbidden sin according to the text of this Ayah and Ijma` (consensus of scholars) unless they are able to practice their religion openly."

They said that it is not enough for Muslims to perform Salah and Sawm to practice the religion openly, but rather that one should disavow any Kafir and their Kufr and openly free themselves from any blame. They should show open hostility to the Kaffirs and declare that their cause is unjust and our cause is just. They cited Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) who stated in his Sirah that one's faith of Islam is not perfect, even if one believes in Tawheed and abandons Shirk, unless one shows open hostility and hatred to the Kaffirs. They also cited the Prophet (peace be upon him) who stated: ﴾I disavow any Muslim who settles among the Mushriks (persons who associate others with Allah in His Divinity or worship)﴿ and ﴾Allah will not accept any deed from a mushrik after he becomes Muslim unless he leaves the mushriks and joins the Muslims.﴿ They explained that when Jarir (may Allah be pleased with him) went to give Bay`ah (pledge of allegiance) to the Messenger (peace be upon him), the Prophet stipulated that Jarir should leave the Mushriks to accept his Bay`ah. My question is: What is the ruling on studying abroad? In what way can the person practice religion openly so that travel is permissible, and how can I free myself from blame? Is my wife's family sinful if they permit her to travel with me, or must they prevent her from travel? Please answer me in detail,

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as this is urgent for many Muslim young men.

A: If the reality is as you have mentioned that your field of study is available to you in your Muslim country and that studying abroad poses a great threat to one's religious commitment, morality and family, it is impermissible to travel. Your purpose for travel is not necessary and you can achieve it in your country. There are many reports authentically related from the Prophet (peace be upon him)

which warn us of residing in non-Muslim countries without a Shar`i (Islamically lawful) necessity. For example, he (peace be upon him) stated: ﴾I disavow any Muslim who settles among the Mushriks.﴿ and many others. Furthermore, Muslims traveling to non-Muslim countries unnecessarily is regarded as carelessness with one's religion which is not permissible, and preferring this worldly life to the Hereafter. Allah (Glorified and Exalted be He) states: ﴾Nay, you prefer the life of this world,﴿ ﴾Although the Hereafter is better and more lasting.﴿ He also stated, ﴾Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh﴿ The Prophet (peace be upon him) stated: ﴾If anyone's intention is to seek the Hereafter, Allah will place his sufficiency in his heart and order his affairs, and the world will come to him submissively; but if anyone's intention is to seek worldly goods Allah will place poverty before him and disorder his affairs, and only so much of it as has been appointed for him will

come to him.﴿ May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 4591

Q 2: What is the ruling on joking with a friend and describing him as a jew or a Christian?

A: It is not permissible for you to say this, whether seriously or in jest. You have to ask Allah to forgive you and your Muslim brother whom you described as such, because the Prophet (peace be upon him) forbade this.

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The eighth question of Fatwa no. 3377

Q 8: how should a Muslim treat his Muslim brother?

A: The Muslim has many rights over his Muslim brother, which are mentioned in the Book of Allah (Exalted be He) and the Sunnah of his Prophet Muhammad (Peace be upon him). This pertains to co-operating with him in righteousness and piety, but not in sin and transgression, as Allah (Exalted be He) states: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ The Prophet (peace be upon him) also stated: ﴾Six are the rights of a Muslim over another Muslim. When you meet him, offer him greetings; when he invites you to a feast accept it, when he seeks your council give it to him, and when he sneezes and says:" All praise is due to Allah," you say Yarhamuk Allah (may Allah show mercy to you) ; and when he falls ill visit him; and when he dies follow his bier.﴿ Related by Muslim. The Prophet also said: ﴾If you are three, two amongst you should not converse secretly between yourselves to the exclusion of the other (third one), until some other people join him (and dispel his loneliness), for it may hurt his feelings.﴿ Related Al-Bukhari and Muslim. And he stated ﴾A man should not make another man get up from his (the latter's) seat (in a gathering) in order to sit there,

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but give space and room for one another.﴿ Related by Al-Bukhari and Muslim. And also: ﴾By Him in whose Hand my soul is, none of you truly believes until he likes for his brother whatever he likes for himself.﴿ Related by Al-Bukhari and Muslim. And ﴾"It is not lawful for a Muslim to desert (stop talking to) his brother for more than three nights. They meet, so this turns away and that turns away, and the better of the two is he who initiates the greeting."﴿ Related by Al-Bukhari and Muslim. He also said: ﴾Do not disdain a good deed, (no matter how small it may seem) even if it is your meeting with your (Muslim) brother with a cheerful face﴿ And his statement: ﴾Whenever you prepare a broth, put plenty of water in it, and give some of it to your neighbours.﴿ Related by Muslim. The Prophet (peace be upon him) said: ﴾Don't nurse envy against one another, don't deceivingly raise prices of goods over one another (without an intention to buy them), do not nurse aversion against one another, do not desert one another and do not outbid one another (with a view to raising the price) and

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be fellow-brothers and servants of Allah. A Muslim is a brother to a Muslim. He should neither oppress him, nor let him down or look down upon him. Piety is here (and he pointed out to his chest thrice). It is enough for a Muslim to commit evil by despising his Muslim brother. Everything belonging to a Muslim is inviolable for a Muslim; his blood, his property and honour.﴿ Related by Muslim.

This in addition to many other Islamic texts which focus on how Muslims should deal with each other.

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The first question of Fatwa no. 20984

Q 1: what is the meaning of Al-Jar dhul-Qurba, Al-Jar Al-Junub, Al-Sahib Bil-Janb and Ibn Al-Sabil?

A: Al-Jar dhul-Qurba is the neighbor who has blood relation with you. He has two rights:

The right of proximity and the right of kinship.

Al-Jar Al-Junub is the neighbor who is not kin; The closer he is, the more rights he deserves.

Concerning Al-Sahib Bil-Janb, it is said that it may be the woman, the companion on a journey, or a friend in general as the word is general. The friend has extra rights toward his friend, beyond just the rights of Islam. The stronger the relationship is,

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the rights become more binding.

Ibn Al-Sabil is the traveler on a journey who has the right of board and lodging, companionship, and delivering him to his destination, according to one's ability.

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The first question of Fatwa no. 8862

Q 1: My neighbor does not offer Salah (Prayer) although we have repeatedly advised him. What should I do? What is the ruling of Islam on this matter? My other neighbor does not offer Salah in the Masjid (mosque) out of laziness.

A: You should cooperate with other Muslims to advise him gently. In case he does not respond to you, abandon him. The same should be done with the person who neglects offering congregational Salah.

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Fatwa no. 7497

Q: If an object or a child is inside a neighbor's property which contains things they no longer use, is it permissible to enter to save the child especially that no one lives in this apartment

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and its owner lives far away?

A: If the matter is as you have described, it is permissible to open the door, if the child cannot get out by any other means, without even taking the permission of the owner in order to save the child. However, it is best to be accompanied by a trustworthy person to avoid suspicion and keep the house safe.

The same applies if the thing inside is valuable, otherwise it should be left until taking the owner's permission.

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The fifth question of Fatwa no. 20229

Q 5: how should a Muslim treat Muslim neighbors who practice sorcery and charlatanry? Should they stand by them during times of grief or happiness, as we paid our condolences to our neighbors on the death of a relative? Will we be rewarded for consoling them or was this not permissible?

A: It is obligatory on a Muslim to disapprove of any Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) committed by neighbors or others, until they abstain from this; but at the same time they have to treat them kindly, as entailed by neighborhood rights.

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The second question of Fatwa no. 20969

Q 2: i have a neighbor who is a Fasiq (someone flagrantly violating islamic law) - may Allah save us from this. He commits immoral acts in his house that causes me harm due to his close proximity to me. What should I do? Please advise me.

A: It is obligatory on you to advise your neighbor and, if it is clear to you that he does not accept your advice, you should stop dealing with him and inform the responsible authority for them to take the necessary disciplinary action. This is acting on the general principle in the Hadith of the Prophet (peace be upon him) that says, ("Anyone of you who sees Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), let them change it with their hand (by taking action); if they cannot, then with their tongue (by speaking out); and if they cannot, then with their heart (by hating it and feeling that it is wrong); and that is the weakest of Iman (faith).")

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Fatwa no. 5218

Q: my neighbor wanted me to go with him to do something that would anger Allah, but when I refused, he became angry with me. He told me that he never wanted me to talk to him again and he would not talk to me. Will I be sinful of deserting him? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) on this.

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A: If the reality is as you mentioned, you are not sinful. However, you should not desert him for more than three days and it is better if you be the first to greet him with Salam (Islamic greeting of peace) when you meet him, because the Prophet (peace be upon him) said, ("It is not lawful for a Muslim to desert (stop talking to) his brother for more than three days. They meet, so this turns away and that turns away, and the better of the two is he who initiates the greeting.")

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The second question of Fatwa no. 6078

Q2: Does the Prophet's command of treating neighbors kindly include non-Muslim neighbors, or does it apply to Muslim neighbors only?

A: Muslims are ordered by the Shari`ah (Islamic law) to treat their neighbors kindly, do good towards them, and refrain from causing them any harm. It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) in the Hadith reported from `Abdullah ibn `Umar (may Allah be pleased with them) that the Prophet (peace be upon him) stated: (Jibril kept recommending treating the neighbor with kindness until I thought he would assign a share of inheritance for him.) The word "neighbor" mentioned in the Hadith has a general meaning

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and it is not restricted to specific people. Hence, it applies to Muslim as well as non-Muslim neighbors and each is to be treated accordingly.

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The tenth question of Fatwa no. 5176

Q10: We have christian neighbors. What should we do if they give us a gift? Should we accept it? Is it permissible for us to meet them without wearing our face veils and show them more than our faces? is it permissible for us to purchase goods from Christian merchants?

A: You should treat well whoever treats you well, Christians or others. If they give you a permissible gift, you should reward them. The Prophet (peace be upon him) accepted the gift of the Roman ruler who was a Christian and the gift of the Jews. Moreover, Allah (Exalted be He) states: ﴿Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴾ ﴿It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the Zâlimûn (wrong-doers - those who disobey Allâh).﴾ It is permissible for you

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to meet them wearing the clothes that are permissible to wear when meeting Muslim women according to the soundest of religious scholars' views. Also it is permissible to purchase whatever permissible goods you need from them.

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The tenth question of Fatwa no. 8691

How should I treat a Christian neighbor or a colleague at school? Is it permissible to visit them and congratulate them on their holidays?

A: It is permissible to treat Christian neighbors kindly and help them with permissible matters, do good towards them, and visit them to call them to Allah (Exalted be He), perhaps Allah will guide them to Islam. It is not permissible however to attend celebrations of their feasts, congratulate them or take them as friends.

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The second question of Fatwa no. 6120

Q2: i have a polytheist neighbor. What is the ruling on socializing with him?

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A: If your socializing with this polytheist neighbor is for the sake of calling him to believe in Allah and profess Islam, so Allah may guide him, there is no harm in this. You may treat him kindly and do him good if you expect him to embrace Islam. Allah (Exalted be He) states: ﴾Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴿

If you socialize with him out of love for him, it is not permissible according to the Statement of Allah (Exalted be He): ﴾You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم)﴿

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The second question of Fatwa no. 20920

Q 2: A man and his father forsook their neighbor for thirteen years because of a worldly matter. That is, he prevented us from a public piece of land and a road around it. What is the ruling of Islam on this? May Allah reward you!

A: It is not permissible for a Muslim to forsake a fellow Muslim, unless he commits a prohibited act that he is advised to give up but

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he persists. This is provided that there is a considerable benefit in boycotting him, such as deterring him from his action. This ruling is based on the general indication of the statement of the Prophet (peace be upon him) that reads: (All people amongst my Ummah (i.e. Muslims) will be forgiven except for Al-Mujahirun (people committing sins and not being ashamed to announce it in public))

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The fifth question of Fatwa no. 19667

Q 5: There is a lotus tree next to our house. However, it causes us harm because its leaves fall inside the house and its branches encroach on the house to bring us harmful insects inside it. Respected shaykh, is it permissible to cut it down? Please advise, may Allah reward you with the best!

A: There is no objection to cutting down or removing a tree causing harm, because the Prophet (peace be upon him) said, (Harm should neither be done nor reciprocated.) However, if the tree is planted in a private possession, the permission of its owner must be sought before removing it. As for the harmful branches hanging down in others' possessions or on the road, there is no need to seek permission to remove them.

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The first question of Fatwa no. 11754

Q 1: If a neighbor is a Kafir (non-Muslim), but he never disturbs me with regard to 'Ibadah (worship); is it permissible to give him from the Ud-hiyah (sacrificial animal offered by non-pilgrims) and from the 'Aqiqah (sacrifice for a newborn)? Respected Shaykh, we hope you will clarify this issue for us.

A: It is permissible to give a Kafir from the meat of an Ud-hiyah or 'Aqiqah, as a way of showing kindness to the neighbor and fulfilling our Islamic duty as neighbors.

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Fatwa no. 11355

Q: if someone gets up from his seat, does he have the right to return to it? Or if gets up, does he lose priority to return to his place? Please give us a written Fatwa on this matter.

A: If someone stands up from his place to meet a need and then returns to it, he has the greater right to it. It was reported by Muslim and Abu Dawud on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: (When anyone amongst you stands up from his place (and goes away) and then comes back to it, he has the greatest right (to occupy that place).) It was reported also in Sunan Al-Tirmidhi on the authority of Wahb ibn Hudhayfah Al-Ghaffary (may Allah be pleased with him)

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that the Messenger of Allah (peace be upon him) stated: (Anyone who leaves his place to fulfill a certain need, is entitled to this place when he returns.)

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The second question of Fatwa no. 14284

Q 2: Please give us your opinion on a man who comes to a gathering in which there is many people. Then he heads to his favorite place, and makes the person sitting there get up against their will, bearing in mind that this man is not a guest; in fact he is just a frequenter of the place. This happens many times in the same day and the reason for it is due to him being of a higher status.

A: A Muslim should sit wherever is available, without making anyone get up to sit in their place. The Messenger of Allah (peace be upon him) said, ("A man should not make (another) man get up from his seat and then sit in it; rather, you should make room and place.")

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This is out of his keenness (peace be upon him) to free people's hearts from any ill-feeling. However, the owner of the house has more right to sit in their habitual (preferable) place.

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The fourth question of Fatwa no. 19446

Q 4: Many books talk about a prohibited way of sitting that is Makruh (reprehensible) according to the Din (religion). They call it: "The sitting of those who evoked Allah's Anger". I do not understand what this prohibited way of sitting is.

A: This Makruh way of sitting is mentioned in the Hadith narrated on the authority of Al-Sharid ibn Suwayd (may Allah be pleased with him) who said, ("The Messenger of Allah (peace be upon him) passed by me when I was sitting like this; I had put my left hand behind my back and leaning on the heel of my hand. He said, 'Are you sitting like those who evoked Allah's Anger upon themselves?'") (Related by Ahmad, Abu Dawud,

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and Al-Hakim who ranked it as Hadith Sahih [a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish] and Al-Dhahaby agreed with him)

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The third question of Fatwa no. 6753

Q 3: Regrettably, some people nowadays break wind in gatherings and start laughing and being impressed about it. When they are advised to stop doing this offensive act, they say doing so is better than belching or the like, and that there is no evidence that prohibits it. How should we answer them? May Allah reward you!

A: It is not permissible to break wind deliberately or to laugh at it, because it is an act that goes against respect and good manners. It is not like belching, as this usually happens by accident and none laughs at it. However, if someone breaks wind naturally, without doing it deliberately, there is no blame in this, but it is not permissible to laugh at it, as it is authentically reported on the authority of 'Abdullah ibn Zam'ah, who said, ("The Prophet (peace be upon him) forbade that a man should laugh at passed out wind.") (Related by Al-Bukhari)

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It is also related on the authority of 'Abdullah ibn Zam'ah that ("He heard the Prophet (peace be upon him) giving a Khutbah (sermon) talking about the She-Camel (of Prophet Salih) and the person who had killed it. The Messenger of Allah (peace be upon him) said (interpretively), (When the most wicked man among them went forth (to kill the she-camel).) there went after it a powerful vicious man, who enjoyed the protection of his people, like Abu Zam'ah. Then he mentioned women and admonished (disapprovingly), saying, 'One of you may go flog his wife as a slave is flogged, and perhaps he may have intercourse with her at the end of the day!' Then he (peace be upon him) admonished them against laughing at breaking wind.")

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Fatwa no. 15503

Q: If my mother, sister, or wife sneezes, should I say, "Yarhamuki-Allah" i.e. (May Allah bless you!)? Or is this to be said only to men? I heard some people say that tashmit (saying 'Yarhamuka-Allah' i.e. 'May Allah bless you') should be said to men but not women, and that when they sneeze one should say Al-hamdu lil-Allah' i.e. 'Praise be to Allah'. Is this correct?

A: It is permissible to say Tashmit for the person who sneezes then says 'Praise be to Allah' whether they are males or females. So you may say to your mother or other women: ('Yarhamuki-illah' also 'Yarhamukom-allah' i.e. 'may Allah bless you!') as it is authentically reported from

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Abu Haurayrah (may Allah be pleased with him) that he said, Allah's Messenger (peace be upon him) stated: ﴾Five are the rights of a Muslim over his brother: responding to salutation, saying Yarhamuk Allah (may Allah have mercy upon you) when anybody sneezes and says al-Hamdulillah (Praise be to Allah), visiting the sick, and following the bier.﴿ (Agreed upon by Al-Bukhari and Muslim). Muslim related in his Sahih Book from Abu Hurayrah (may Allah be pleased with him) from the Prophet (peace be upon him) that he said: ﴾"The rights of the Muslim over the Muslim are six." It was said, "What are they, O Messenger of Allah?" He said, "When you meet him, greet him with peace. When he invites you, respond to him. When he seeks your advice, give him sincere advice. When he sneezes and then thanks Allah (says: "Al-Hamdu lillah"), pray for mercy upon him (say to him, "Yarhamuk Allah" - May Allah have mercy upon you). When he falls ill, visit him. And when he dies follow him (i.e., his funeral)."﴿ .

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The second question of Fatwa no. 20455

Q 2: if someone sneezes and does not say Al-Hamdu lilah (Praise be to Allah), is it permissible for me to remind him? What is the ruling if I sneeze during offering Salah; should I say Al-Hamdu lilah (Praise be to Allah) or not?

A: Tashmit, saying "Allah bless you" to one who sneezes and praises Allah is an act of Sunnah. As for the one who does not praise Allah, there is no Tashmit to him. He is not to be reminded to praise Allah because it was authentically reported from the Prophet (peace be upon him) (that two men sneezed in his presence so he said: "May Allah bless you" to one of them and did not say that to the other.

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The second man said to that man: O Messenger of Allah, you said: "May Allah bless you" and did not say that to me. He (peace be upon him) said: This man praised Allah but you did not.) So, had reminding the sneezer been permissible, the Prophet (peace be upon him) would have reminded the man to praise Allah.

As for the one who sneezes during salah, he should praise Allah whether the Salah is obligatory or voluntary. This is the view of the majority of scholars from among the Companions and the Followers. It is also the view of Imam Malik, Al-Shafi`i and Ahmad. However, they differed concerning saying it audibly or inaudibly? The preponderant view of scholars and that of Imam Ahmad is that he should say it audibly, but quietly to the extent that he cannot hear it himself in order not to disturb those who are praying. This view is based on the general meaning of the Hadith reported by Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) stated: (When any of you sneezes, he should say: Praise be to Allah...) Related by Al-Bukhari. The Hadith is also supported by

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the Hadith reported by Rifa`ah ibn Rafi` (may Allah be pleased with him) that he said: (I offered Salah (prayer) behind the Messenger of Allah (peace be upon him) and sneezed so I said: Praise be to Allah, with much praise, good and blessed therein, blessed thereupon, as our Lord likes and is pleased. When the Messenger of Allah (peace be upon him) completed his Salah and departed he said: Who was the speaker in Salah? Nobody answered. Then he said it again; who was the speaker in Salah? Nobody answered. Then he said it for the third time; who was the speaker in Salah? Then Rifa`ah ibn Rafi` said: It was me, O Messenger of Allah. He (the Prophet) said: What did you say? He said: I said: Praise be to Allah, with much praise, good and blessed therein, blessed thereupon, as our Lord likes and is pleased. The Prophet (peace be upon him) said: By the One in Whose Hand is my soul, thirty or more angels competed with one another to write it and take it up to the heavens.) Related by Al-Tirmidhi, Abu Dawud and Al-Nasa'i. Al-Tirmidhi said: It is a good Hadith and this was mentioned by Al-Hafidh ibn Hajar in his book Al-Tahdhib that Al-Tirmidhi ranked it as Sahih (authentic) Hadith. Al-Bukhari related this Hadith in his Sahih, but he did not mention that he said that after he sneezed but after rising from Ruku` (bowing). The meaning may be that he sneezed while rising from Ruku`, so the man said it for his sneeze and the Prophet (peace be upon him) approved

of this and did not rebuke him. So, it is permissible to praise Allah during Salah, but when one sneezes during Salah then praises Allah, it is not permissible to say Tashmit. Tashmit is of people's speech

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which is not permissible during Salah. It was authentically reported that the Prophet (peace be upon him) rebuked one who said Tashmit to another who sneezed during Salah. Then he said to him: ﴾People's speech is not permitted during our Salah but it is just glorification, praising and reciting the Qur'an.﴿ Related by Muslim, Abu Dawud and Al-Nasa'i.

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The second question of Fatwa no. 6779

Q 2: what is the ruling on bowing the head to a Muslim when greeting them?

A: It is not permissible for any Muslim to bow their heads when greeting others, whether they are Muslims or non-Muslims. This is because this act is done by non-Muslims who bow to their superiors and it is similar to Ruku` (bowing), which is a kind of veneration that should be given to none but Allah.

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The first question of Fatwa no. 3323

Q 1: A husband promised his wife saying, for example, "If you obey me, I will give you a bracelet." Will he be obliged to fulfill his promise or not? You may say that he should, but taking

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fees in return for an obligatory matter is not permissible, as said by Imam Al-Suyuty in "Al-Ashbah-wal-Nadha'ir" saying, "It is not permissible to take fees in return for an obligatory matter." Again, you may say that he should not, but Allah (Exalted be He) says, ﴾And fulfil (every) covenant. Verily, the covenant, will be questioned about.﴿

A: Fulfilling a promise or a covenant is one of the signs of Iman (Faith/belief); whereas breaking it is a characteristic of hypocrisy. When the hypocrites speak, they tell lies, and when they make a promise, they break it.

Therefore, when a husband promises to give his wife a present or whatever if she obeys him in a lawful matter, he should fulfill that promise for the sake of observing the high moral standards of Islam and avoiding hypocrisy as a result of breaking a promise or a covenant. Furthermore, this would encourage the wife to be more obedient and kind towards her husband. It should be said that the bracelet here offered to the wife does not take the literal meaning of fees given in return for obedience; rather it is a sign of the husband's estimation of his wife, softening her heart towards him as well as strengthening the bonds of marital life between the spouses. In this sense, it is a means of encouragement to observe her duties and it is closer to reward and prize more than actual fees given to the wife in return for obedience.

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The second question of Fatwa no. 12129

Q 2: what should be done concerning promises made before converting to Islam?

A: A man should fulfill only the good promises he took before embracing Islam. It is not permissible for him to fulfill promises involving anything prohibited.

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Fatwa no. 8215

Q: I was the commanding officer on a shift and we had some detainees for whom we bring food from a restaurant near the police station. One night, I sent a soldier about 9 p.m. to bring food for the detainees from the restaurant, but he returned without anything. He told me that the workers refused to open the door for him and kept making fun of him behind the glass. I sent a civilian man to confirm the situation and the same thing happened to him. I got upset and went to the restaurant and asked the worker to open the door. They did not open it until they saw that I was going to break it. i beat every one of the workers once or twice with a club because they made fun of

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the soldiers. It should be noted that this restaurant is the only one available near the police station where the detainees are held. Later on, I feared that Allah might punish me for what I did and I looked for them everywhere to ask their forgiveness and give them whatever money they wanted, but I found that they traveled back to their countries. I repented to Allah and promised not to beat anybody again except in self-defense, or in defense of my family or my property. I did not beat the workers to avenge myself, I beat them because they made fun of the security men without justification. Did I incur sin? Will my repentance be accepted, knowing that it is difficult to find or meet them? May Allah reward you best!

A: If the case is as mentioned, you should seek forgiveness of Allah (Exalted be He) and repent to Him. May Allah accept your repentance!

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Fatwa no. 14656

Q: Is it permissible for a principal or a teacher to bring about the failure of a female student intentionally or incite others to do that or reduce her grades in any subject to cause her failure, as I saw that in the school where I work?

A: It is not permissible for the principal, teachers, or anyone to

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deliberately cause the failure of a student or incite others to do that or reduce her rightful grades for oral or written exams, for the injustice it entails. Allah (Glorified and Exalted be He) prohibited injustice as mentioned in the Hadith Qudsy (Revelation from Allah in the Prophet's words), (O My slaves, I have forbidden wrongdoing for Myself and I have made it Haram (prohibited) among you, so do not wrong one another.) Whoever has done this should repent and seek Allah's Forgiveness for what has happened.

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The second question of Fatwa no. 19314

Q 2: A woman became pregnant out of Zina (premarital sexual intercourse and/or adultery). When one of her relatives found out about this, he wanted to protect the honor of the family that he is part of and kept urging the woman to have an abortion so as not to scandalize the family. She carried out his instructions, but in vain for Allah willed for the embryo to be a full born baby. It is worth mentioning that this man was not a Mahram (spouse or unmarriageable relative) for the woman. As a result of his instigations, she even tried to have an abortion

during the final months of pregnancy but in vain. He told her to try to get rid of the embryo using whatever means even if it was a full born baby. Consequently, she killed the baby immediately after giving birth and buried him. She would have committed this crime whether he had instigated her nor not, but Iblis (Satan) tempted him to conspire with her. What should this man do? Can he make Tawbah (repentance to Allah)? Is he a partner in the crime?

A: Firstly, zina is prohibited by the Qur'an, Sunnah (whatever is reported from the Prophet), and Ijma` (consensus). Whoever commits Zina must make Tawbah according to the following conditions:

1. Give up the sin 2. Regret what has been done 3. Resolve not to go back to it.

In addition, they must be keen to observe the obligatory acts of worship, refrain from committing sins and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), increase Istighfar (seeking forgiveness from Allah), and observe the supererogatory acts of worship, because good deeds erase bad ones.

Secondly, premeditated murder is one of the gravest major sins, which is prohibited by the Qur'an and Sunnah. This woman, by killing her baby, has killed a preserved soul premeditatedly, which is one of the gravest major sins. She must hasten to make sincere Tawbah from this heinous crime; maybe Allah will forgive her and accept her Tawbah.

Thirdly, instigating the mother to get rid of her baby is cooperation in sin and transgression. Thus, this man must make sincere Tawbah and not recommend anyone in the future to do anything but good.

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The sixth question of Fatwa no. 10494

Q 6: What is the ruling on whoever points a weapon towards his fellow Muslim brother?

A: It is not permissible for a Muslim to point a weapon towards his fellow Muslim brother; seriously or joking. It is authentically reported that the Prophet (peace be upon him) said, (Anyone who carries a sword against us is not one of us.) and (The angels curse anyone who points a weapon at his (Muslim) brother, even if he is his brother by lineage.)

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(Part No. 26; Page No. 123)

The third question of Fatwa no. 18733

Q 3: What does the Messenger of Allah (peace be upon him) forbid in the Hadith narrated on the authority of Abu Sa`id `Abdullah ibn Mughaffal (may Allah be pleased with him) that ("The Messenger of Allah (peace be upon him) forbade the flinging of pebbles and said, 'It neither kills the game nor kills the enemy, but it can gouge out an eye or break a tooth.'") **(Agreed upon by Al-Bukhari and Muslim)?**

A: According to this Hadith, the Prophet (peace be upon him) forbade throwing small pebbles in the presence of people for this might harm or gouge out people's eyes.

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The second question of Fatwa no. 13486

Q 2: If a driver hits a person by mistake and the victim does not die, what can the driver do to be forgiven by Allah?

A: If a driver hits a person by mistake, they must seek forgiveness from Allah and ask the victim to forgive them. If the victim claims compensation for the accident, the case should be referred to the concerned authority.

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(Part No. 26; Page No. 124)

The second question of Fatwa no. 11864

Q 2: Is it permissible to praise a trustworthy scholar? The Messenger of Allah (peace be upon him) said, (When you see those who shower (undue) praise (upon others), throw dust upon their faces.) **What does this Hadith mean?**

A: The basic rule is that flattering is disapproved of. However, if the benefits are more likely to be achieved and the harm is not likely to take place, it is permissible to say words of praise to this effect "I think that so-and-so is such-and-such (mentioning the good things you know) although none can verify this but Allah." As for the Hadith in question, it was reported by Muslim, Abu Dawud, Al-Tirmidhi and Ibn Majah. It means that someone who makes it a habit to flatter people in order to gain their favor will not achieve anything; rather, he will be disappointed and deprived. He (peace be upon him) metaphorically referred to deprivation by mentioning dust, such as saying, "He has nothing but dust."

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The second question of Fatwa no. 20526

Q 2: some people refer to the teacher as a "sacred" person and describe the school as a "sacred" place, which should be taken care of. What is the ruling on giving such a description as in these examples?

A: A teacher is to be held in high esteem, but should not be described as being sacred, for this is considered over-praising. Neither should the school be described as being sacred, for such description is reserved for the places that Allah has made sacred such as Al-Masjid Al-Haram (the Sacred Mosque in Makkah), Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem). May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 21064

Q: Some people denounce the act of spending a lot of money for buying the antiques of deceased wealthy people or celebrities, such as clothes, antiques owned or used by this celebrity. They pay huge sums of money to the extent of millions to get such things.

A: There is no doubt that this act is Haram (prohibited) for many reasons:

First, this is an act of paganism, as it might lead to Shirk (associating others with Allah in His Divinity or worship) and seeking blessings from such antiques and their owners other than Allah. The previous nations have committed the same sin of Shirk, for no other reason but their glorifying of marks of the people who were known for their piety among them. This is what happened to the people of Nuh (Noah, peace be upon him) and others.

Second, spending money for obtaining such antiques is a

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spendthrift act and wasting money futilely. Allah forbids these acts in His Book as He said, (But spend not wastefully (your wealth) in the manner of a spendthrift.) (Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord.) He (Exalted be He) also said, (and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance).)

Third, the Islamic law makes it obligatory to limit the legal competence of the fool and the spendthrifts as much as there is necessity. Allah (Exalted be He) said, (And give not unto the foolish your property which Allâh has made a means of support for you)

Consequently, it is incumbent upon the Islamic rulers, may Allah guide them to success, to act positively in order to prevent such a heinous deed, and order that such money should be spent on Islamically acceptable projects, such as sponsoring orphans, feeding the poor and the needy, and financing general charitable projects. May Allah guide us all to what He likes and what pleases Him!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 12593

Q: What should a Muslim do to be cleared of the sin of deserting his fellow Muslim brother? Is it sufficient to greet him? If the other does not respond, is the first one considered free of guilt? If a person wronged or harmed his fellow Muslim brother with words or actions, should the one wronged talk to the wrongdoer, even if the latter may deem it as weakness and continue in his wrongdoing? Please advise us. May Allah reward you with the best reward!

A: Firstly, Islam enjoins the promotion of love among Muslims. It urges Muslims to love one another, be compassionate towards one another, and uphold ties with one another so that their affairs will be set right, and they will be united against their enemies. Islam warns Muslims against enmity and hatred, and forbids them to forsake one another or cut off ties with one another. Abandoning a Muslim for more than three days is Haram (Prohibited). It was reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and other Books of Hadith, on the authority of Abu Ayyub Al-Ansari (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated, ﴾It is not lawful for a Muslim to turn his back on his brother for more than three nights, the one turning one way and the other turning another way when they meet. The better of the two is one who first greets the other.﴿ It is recorded in Sunan Al-Tirmidhi, on the authority of Abu Hurayrah that the Messenger of Allah (peace be upon him) said, ﴾Beware of spoiling relations with other people for this is a cause of erosion.﴿ i.e. it causes the religion to erode.

Secondly, a Muslim should go to his fellow brother and greet him, even if there has been a dispute. Moreover, a Muslim should treat his fellow Muslim kindly so as to make reconciliation easy. This earns great reward, and secures one from incurring sin. Abu Dawud related on the authority of `Aishah (may Allah be pleased with her) that the Messenger of Allah (peace be upon him) stated, ﴾It is not lawful for a Muslim to turn his back on his brother for more than three nights. When one of them meets the other and greets him three times but the latter does not respond, he will be liable to the sin of his act."﴿ It is recorded in Sahih Muslim and other books of Hadith, on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) stated, ﴾The deeds are presented on every Thursday and Monday and Allah, the Exalted and Glorious, grants pardon to every person who does not associate anything with Allah, except the person in whose (heart) there is rancor against his brother. It would be said 'Put both of them off until they are reconciled'.﴿ However, if the wronged feels that trying to make peace with the wrongdoer will make him increase in wrongdoing, it will be better to abandon him to avoid evil and to preserve dignity.

Thirdly, Muslims should reconcile between their brothers, especially those who are disputing. They should encourage them to reconcile and point out the merits of forgiveness and the great reward it carries. Allah (Exalted be He) states, ﴾but whoever forgives and makes reconciliation, his reward is with Allâh.﴿

It is recorded in Sunan Al-Tirmidhi and Abu Dawud on the authority of Abu Al-Darda' (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated, ("Shall I inform you what is better in degree than Fasting, Praying, and giving in charity?" They said, "Yes, O Messenger of Allah!" He said, "Reconciling between people, as spoiling what is between them is destructive.")

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Fatwa no. 13066

Q: I am a third-year secondary school student, who is religiously committed. I have joined an Islamic group in the governorate where I live. I observe Sawm (Fasting) every Mondays and Thursdays. I used to have three friends, who were closer to me than my brother, and I used to spend most of my time with them. However, we had a disagreement over a trivial matter, and I have not talked to them for almost a year.

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This hurts me very much, but whenever I want to make up with them, Satan stands like a wall in front of me to prevent me from doing so. What should I do to get Satan away from me and for Allah (Glorified and Exalted be He) to accept my deeds? Will my deeds be accepted by Allah or not?

A: It is obligatory on you not to desert your friends, as it is not Halal (lawful) for a Muslim to stop talking to his Muslim brother for more than three days, as authentically reported from the Prophet (peace be upon him). If you meet them, initiate the greeting of Salam (Islamic greeting of peace) with them, as this softens the heart and brings them together, whereas deserting Muslims leads to estrangement and is the path to enmity and hatred. Moreover, when deeds are shown (to Allah) on Mondays and Thursdays, every Muslim is forgiven, except those who have enmity between them. Allah (Glorified be He) says: ﴾Leave these two until they have made a reconciliation.﴿ (Related by Muslim)

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The second question of Fatwa no. 6411

Q 2: If a woman quarrels with her husband and they forsake each other for more than three days, will they be sinful?

A: It is not permissible for a Muslim to forsake his Muslim brother for more than three days except for a Shar`y (Islamically lawful) need, for this is authentically reported from the Prophet (peace be upon him). The couples must stop forsaking one another and the best of them is the one who initiates peacemaking with the other first.

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Fatwa no. 14499

Q: my four-years-younger brother and I fight all the time, because he is disrespectful to our parents. He shouts at them and swears at them, he was even allured by his evil soul to push our father until he fell to the ground. Therefore, I do not speak to him; I despise him and I wish him dead.

My question is: Do we come under the ruling of those whose deeds are not displayed before Allah on Mondays and Thursdays?

A: It is obligatory on you to advise your younger brother and warn him against being undutiful to his parents, doing so in gentle speech, using wise words and choosing appropriate times. It would be good to give him some booklets or tapes that discuss the merit of dutifulness to parents and the punishment of being undutiful to them, in the hope that Allah will guide him and mend the ways of all.

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(Part No. 26; Page No. 132)

The first question of Fatwa no. 18163

Q 1: We live in an emirate on the sea coast. Some fishermen purchase old cars and tires and throw them in specific areas in the sea so that fish may gather. After that they fish and prevent other fishermen from fishing in that area.

Is it permissible for other fishermen to fish in the places where those fishermen have placed these cars and tires? It should be noted that many people say that the sea belongs to Allah Alone and it is not permissible for any fisherman to prevent other people from fishing in a specific place.

A: If the person throws a fishing net or anything in the sea to catch fish, it will not be permissible for other fishermen to fish in this place except after asking for permission according to the saying of the Prophet (peace be upon him), (If anyone reaches something which has not been approached before by any Muslim, they will have a better right to it.)

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The second question of Fatwa no. 12590

Q 2: if a person marries and then his family gives him money and slaughters animals as gifts for him to help him with marriage costs, will this gift be lawful for him or not?

A: A gift is a permissible means of owning. When a person gives another person some money or the like as a gift then the latter can take hold of it; it belongs to him. Consequently, the money and animals given for the mentioned person as gifts are lawful for him.

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Fatwa no. 13509

Q: 1. Is it permissible to extend Salam (Islamic greeting of peace) to a Muslim who does not perform Salah (Prayer)?

2. Is it permissible to follow the funeral procession of a Christian and leave it upon the burial and entering the church, since curses descend on these two occasions?

3. Is it permissible to visit a Muslim patient who does not offer Salah?

A: Affinity, love, and mercy are fostered among Muslims

through visiting one another, hoping for reward from Allah and out of compassion for a person's brother and enjoining them to adopt the truth. Therefore, it is permissible for a Muslim to visit his Muslim brother who does not perform Salah for the sake of giving him advice, guiding him, or showing him the truth. Perhaps Allah will guide him through his Muslim brother. Finally, it is not permissible for a Muslim to follow the funeral processions of Christians.

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Fatwa no. 16438

Q: I am a Bedouin. When I meet one of the urban people and we discuss any issue together, they embarrass me by telling me the following Ayah of the Qur'an, (The bedouins are the worst in disbelief and hypocrisy) although I am a Muslim man, and I associate nothing with Allah in `Ibadah (worship). Please advise, may Allah guide and reward you, concerning the Tafsir (explanation) of this Ayah. Are there such Bedouins in our era? What is the difference between pure Arabs and Arabized Arab tribes? It should be noted that we are followers of the Salaf (righteous predecessors), may Allah be pleased with them all.

A: Many people commit the same mistake and misquote Ayahs of the Qur'an, such as telling a Muslim Bedouin, (The bedouins are the worst in disbelief and hypocrisy)

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Allah (Exalted be He) says in the next Ayah in Surah Al-Tawbah, (And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh's Cause as means of nearness to Allâh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allâh's Cause) are a means of nearness for them. Allâh will admit them to His Mercy. Certainly Allâh is Oft-Forgiving, Most Merciful.) Thus, it is not permissible for a Muslim to tease another Muslim using a misquotation; it is not permissible either to use Qur'anic Ayahs in an irrelevant context.

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Fatwa no. 11499

Q: Respected Shaykh, I have written down my problem to you in detail - I have mentioned what actually occurred to me:

First, I am a religious person - praise be to Allah - but Satan overpowers me. Recently, he has twisted my mind and led me as he pleased. He has put me in many dangers; for example, we were a group of workers in one organization, but Allah (Exalted be He) willed that the salaries of some be raised while the others did not receive a raise. My salary did not increase like the salaries of my colleagues.

I thought to take revenge on the manager and my colleagues. One day, I exposed the words of my manager to another person with an evil intention. Once during investigation, I exposed the words of my friend to another even though they are kind. As a result, they were all moved from the place; each one in a separate place away from the other, but my transfer was not enough as a punishment or equal to what I did. One of those colleagues used to work after the official working hours.

A: First, you have to repent to Allah (Glorified and Exalted be He) for the harm you caused to your colleagues at work. This can be achieved by desisting from sin, regretting what happened and firmly resolving not to do it again.

Second, you have to reconcile with your colleagues, seek their forgiveness, do righteous actions and be good to your colleagues, neighbors and all people.

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The third question of Fatwa no. 20384

Q 3: I heard that the heaviest attribute placed in one's Mizan (the Scales for weighing deeds) is good manners. I thought that good manners meant to treat the people with kindness and tolerance, but someone told me that they refer to Tawhid (belief in the Oneness of Allah). Is this correct?

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A: Good manners means to treat people kindly in words and deeds, engage in good deeds, refrain from hatred, and not offend anyone.

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Fatwa no. 10893

Q: A person has to work for twelve hours a day with his father in a factory. His father prevents him from visiting or accompanying his friends. He wonders whether the sin of not visiting his friends or attending religious lessons in the Masjid (mosque) is on him or on his father.

A: it is desirable in the Shari`ah that Muslims visit their Muslim brothers and meet them to study useful knowledge, to consult them on how to solve the problems that face them and cooperate with them in righteousness and piety. This is very good and it strengthens the ties of Islamic brotherhood among Muslims provided that they do not neglect earning their living or violate the rights of their families and provided that they maintain ties of kinship, which a Muslim should observe to gain the benefit.

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Fatwa no. 13064

Q: When some people express their forgiveness for other people who have wronged them saying, 'I forgive you for the sake of Allah and His Messenger', is this an act of Shirk (associating others with Allah in His Divinity or worship)? I would appreciate your advice.

A: It is not permissible for the wronged to say to the wrongdoer, 'I forgive you for the sake of Allah and His Messenger.' Rather, they should say, 'I forgive you for the sake of Allah Alone.'

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The sixth question of Fatwa no. 8130

Q 6: What is the ruling on engaging in disputes and enmity and making problems with people? Please advise in detail. What is the ruling if a person transgresses on me?

A: A Muslim should adhere to good manners and companionship when dealing with other Muslims within the boundaries of what Allah has ordained. Accordingly, they should not transgress others' lives, money, honors, etc. This is because Allah (Exalted be He) says, ﴾and transgress not. Verily, Allâh does not like the transgressors.﴿

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Fatwa no. 12098

Q: As I once had a shop, I had some debts owed by some people but I do not expect their repayment. Seeking the most useful way for reward, is it better to give up these debts or to wait until they are able to pay me back?

A: the person who has money owed by others may give it up or take his financial rights. However, giving them up is better. Allah (Exalted be He) says, (And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.)

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The fifth question of Fatwa no. 7309

Q 5: when introducing a lecturer or a Sheikh, some people might begin by saying:

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"In my name and yours," I greet His Eminence Sheikh...; is this permissible? Also, what is the ruling on saying: "In the name of the people or the government?"

A: If this is meant to greet a newcomer or a visitor personally and on behalf of others, there is no harm in this. However, if it is meant to start the meeting with this instead of the Name of Allah, this is not permissible.

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The fourth question of Fatwa no. 21394

Q 4: There is a brother in Islam whom I like very much, more than other brothers. Since having met him, I visit him more than the others. Is this considered love for the sake of Allah? I cooperate with him in distributing books and tapes. May Allah reward you!

A: loving and hating for the Sake of Allah is the most trustworthy handhold in faith. However, loving for Allah's Sake is not limited to a particular person; rather, it should be for all believers.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 16584

Q: I would like to ask Your Eminence, what is the ruling on giving good news? Is it Halal (lawful) or Haram (prohibited), if someone gives a person the good news of a birth, a son or daughter's success in the exams, or the return of a long-absent relative, is it permissible for the person who gave the news to receive a little gift of money, food, or clothes? Is this Halal or not, as it is a common custom in our country?

A: Bringing good news of good things is one of the Mustahab (desirable) matters. An example of this is the good news that the Sahabah (Companions of the Prophet, may Allah be pleased with them) gave to Ka'b ibn Malik (may Allah be pleased with him) on the occasion of having his repentance accepted, in the story of his Tawbah (repentance to Allah). Also, the saying of the Prophet (peace be upon him) on greeting him, ("Receive the good news of the best day that ever happened to you since your mother gave birth to you.") (Agreed upon by Al-Bukhari and Muslim) giving something in return to the person who brings the good news is also Mustahab, based on what Ka'b (may Allah be pleased with him) did when he gave two garments to the man who gave him the good news.

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The first question of Fatwa no. 11803

Q 1: I am a knowledge seeker, but I have been wronged in some matters and do not know what to do. I need you to guide me in this regard.

A: anyone who has wronged his brother should free himself from this wrongful act in a noble way or reconcile with him for it. If this is not possible, then refer the complaint to the competent authority, be it the court or whatever.

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Fatwa no. 21654

Q: There is a recurrent habit among the employees in general and teachers in particular that upon the arrival of a new teacher or the transfer of one to another school, they collect money and make a banquet to welcome the newcomer and bid farewell to the teacher who will quit the place. It appears to us that this is a good habit, for it does not contradict the rulings of Shari`ah (Islamic Law). However, the problem starts when some teachers speak about a certain teacher because he did not share with them in this banquet or attend it. As such, they blame and speak ill of him, because, according to their viewpoint, he neglected his social duty and due participation in a good habit practiced by all people. Furthermore, they say that people have acknowledged these habits long ago and the religion of Islam permits taking `Urf (custom) into consideration and acting accordingly in certain matters.

I now have two questions:

1. Does people's observance of certain good habit render it obligatory?

2. Is there anything in Shari`ah called "social duty" that if one does not abide by, will be blamed and dispraised?

Please, examine the matter in detail, as disputes arose among some teachers when some maintain persistently that conventional acts

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are obligatory to practice.

A: Compassion and co-operation are desirable feelings among Muslims and all means leading to spreading such feelings are encouraged. However, it is not permissible to force anyone against their will to share in such gatherings or to speak ill of him in case they do not attend them, because lawful things in Shari`ah may not be made obligatory. Such coercion may lead to hatred and resentment among Muslims. Therefore, it should be abandoned.

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The second question of Fatwa no. 21025

Q 2: Does the threat that is mentioned in the Ayah (Qur'anic verse): ﴾O you who believe! Raise not your voices above the voice of the Prophet (صلى الله عليه وسلم)﴿ **apply to those who raise their voices above the voices of the Prophet's inheritors, i.e., the scholars, or is it peculiar to the Prophet (peace be upon him)?**

A: The threat mentioned in the Ayah, i.e. that good deeds will be rendered fruitless, is only meant for those who raised their voices above the voice of the Prophet (peace be upon him) during his lifetime. As for people other than the Prophet (peace be upon him), whether they are scholars or not, they are not included in the ruling of this Ayah. However, there are other Nas (Islamic texts from the Qur'an or the Sunnah) of the Shari'ah (Islamic law) that clarify the good manners, shown in words and actions, with which a Muslim should treat people

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according each person their due respect, as befits their status. This applies especially to the scholars, who are the heirs to the prophets, and should be shown a higher degree of respect and honor than other people.

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The third question of Fatwa no. 7123

Q 3: One man asked me to try to reconcile between him and some people that he had disputed with, for a sum of money that he would give me whether such a try would be successful or not. I then reconciled between them and took away harms from the concerned man that he had feared for long. It is worth mentioning that I did not help that man only for money; Allah knows this best. However, the man in question had promised to give me the money even if such reconciliation was not reached and he gave it to me one full year after the reconciliation was done. I did not ask him to pay me such money. Rather, I first refused to take it but he swore by Allah that I had to take the money as an honorarium for me and in compensation for the expenses of my transportation etc. Is receiving such money Halal (lawful) for me? Provide me with your beneficial answer please. May Allah reward you with the best.

A: bringing about reconciliation between Muslims is a collective obligation. Proof for this is Allah's saying, ﴿So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if you are believers.﴾

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and: ﴿There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward.﴾ Accordingly, it is better for you not to take the sum which is mentioned in the question. However, if you have already taken it to avoid breaching the oath of the concerned man; it will be better that you spend such a sum on charitable ways of disposition and hope for the great reward of Allah.

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The third question from Fatwa no. 6489

Q 3: When I was fifteen years old, I began asking my father to help me marry. One day, I saw my two-years-old brother so I went to him, put my hands in his, and promised him that I would help him to marry. I hope you will inform me as to whether or not I am obliged to fulfill this promise; given that I do not have the means. Should I offer Kaffarah (expiation)? May Allah reward you with the best!

A: You should fulfill your promise if you can, but if you are not able to;

you are to offer Kaffarah which is to feed ten needy people, clothe them, or free a believing bondsman. However, if you cannot, you must fast for three days.

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The second question of Fatwa no. 20384

Q 2: I'm in the habit of speaking in foreign languages when communicating with non-Arab co-workers, each in his language. I do that in order to foster good relations and encourage them to embrace Islam. My efforts have been fruitful, but it has come to my attention that habitually speaking foreign languages is contradictory to Shar` (Law). Please advise. May Allah bless you.

A: There is nothing wrong with speaking with foreigners in their own languages if necessity so demands, or to call them to Islam. This is not considered a Makruh (reprehensible) matter.

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The seventh question of Fatwa no. 19313

Q 7: Is it true that it is unfavorable to sleep facedown? I was told that it is Makruh (reprehensible), because it is the posture of Satan. However,

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I am used to sleeping this way since I was a child, and I still do it as a habit. What is the ruling on this?

A: It is Makruh to sleep facedown, according to what was narrated by Abu Dawud on the authority of Tukhfah ibn Qays Al-Ghifary who said, ﴾While I was lying facedown in the Masjid (mosque) late at night, a man began to nudge me with his foot and then said, "This is a posture that Allah hates." I looked and saw that he was the Messenger of Allah (peace be upon him).﴿ (Narrated by Abu Dawud in the chapter called "A person's lying facedown"). This should be stopped, even if it is a habit, because a Muslim should quit habits that are contradictory to Shari`ah (Islamic law).

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The first question of Fatwa no. 17915

Q 1: I heard from some people that it is Haram (prohibited) to sleep after the `Asr (Afternoon) Prayer. Is this true?

A: Sleeping after the `Asr Prayer is a harmless habit acquired by some people. The Hadith that prohibit sleeping after the `Asr Prayer

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are not Sahih (authentic).

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The fourth question of Fatwa no. 18192

Q 4: What is the ruling on sleeping after the Fajr (Dawn) Prayer, given that a person can only sleep at night and after the Fajr Prayer?

A: There is no harm in sleeping at any time, whether at night or during the day, as long as it does not hinder a person from performing a religious duty. However, it is Makruh (reprehensible) to sleep before the `Isha' (Night) Prayer, as it most probably leads to missing it.

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Animal Care

The eighth question of Fatwa no. 4552

Q 8: Is raising birds prohibited? If so, please mention the evidence. It should be noted that these birds live and breed in cages.

A: It is permissible to raise the birds and keep them in cages, so long as they are fed and watered and given whatever care is needed. The former generations of Muslims used to raise them and they were not reprimanded. It was narrated by Al-Bukhari in his Sahih (authentic book) (may Allah be merciful with him) from Anas (may Allah be pleased with him) who said, ﴾The Prophet (peace be upon him) was the best of people in attitude. I had a brother called Abu `Umayr who had just been weaned, I think. When he (peace be upon him) came, he would say, 'O Abu `Umayr what happened to the nughayr?﴿ a nughayr [young sparrow or small bird] with which he used to play.

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The fourth question of Fatwa no. 10498

Q 4: I breed pigeons at home. Sometimes other pigeons come and mix with them, so that I do not know which my pigeons are and which are not mine. Is it permissible to eat from them?

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A: You should exert an effort to distinguish your pigeons and eat from them. As for the other pigeons, you should either return them to their owners or announce them as a Luqatah (a lost item found by someone else).

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Fatwa no. 17368

Q: What is the ruling on keeping birds in a cage and giving them food, drink, and medication?

A: It is permissible to raise birds, whether in cages or not, on the condition of giving them food, drink, and similar necessities. This is because the Prophet (peace be upon him) said about a cat: (A woman entered the Fire because of a cat which she had kept locked, neither giving it food or drink nor setting it free to eat from the vermin of the earth.) Since this is applicable to a cat, this is also applicable to birds and the like.

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The third question of Fatwa no. 19146

Q 3: Will animals be called to account on the Day of Judgment. Is it permissible to raise some of these animals at home?

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A: First: The resurrection of animals on the Day of Judgment will undoubtedly occur. The hornless animal will take retaliation from the horned one. This is indicated in the Qur'anic verse which reads: ﴾And when the wild beasts are gathered together.﴿ Athar (narrations from the Companions) as well as authentic Hadith have been narrated in this regard. One Hadith is reported in the Sahih (authentic book of Hadith) of Imam Muslim on the authority of Abu Hurayrah (May Allah be pleased with him) by means of Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration): ﴾"Verily, rights shall be fulfilled to their owners on the Day of Resurrection, until the hornless sheep is avenged of the horned sheep."﴿ Imam Ahmad also narrated with an authentic Isnad (chain of narrators) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: ﴾All creations will be brought to just judgment and retaliate one from the other until the hornless sheep will get its claim from the horned one, and even an atom will take retaliation from the offending atom.﴿

Second: There is no wrong in raising animals lawful to eat at home provided that adequate food and water is provided for them.

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Fatwa no. 21280

Q: Cattle owners and Bedouins living in Bishah practice the custom of Al-Zayyar when a she-camel's young dies and no milk is produced from its udder. They wait for a whole year for the birth of a young camel. If the camel is a stillborn, they leave it unattended for another whole year and no use is made from the milk. At that point, they start to practice the custom of Al-Zayyar. The custom is described as follows:

They tie the camel's mouth with a rope to prevent it from breathing. When it loses consciousness, they tie its four legs and put seven bundles of clothes, each the size of a hand, in the urinary tract then stitch them. It is kept this way for nearly six to twelve hours, after which it goes into labor. Then a newborn camel is put before it and having untied the camel's mouth and unfastened the bundles, the camel begins to lick the young camel put in front of it and the milk starts to gush forth from its udder, if Allah so wills. Sometimes the whole attempt fails.

What is the opinion of Your Honor regarding this practice in which the camel is tormented in order to get milk?

Such a practice is prohibited as it involves tormenting the animal.

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The fourth question of Fatwa no. 10229

Q 4: i have sheep and i separate the males from them so that they would give birth in the spring and not in the winter. Am I sinful for this?

A: You are permitted to keep the rams away from ewes during some times of the year if this involves an expected benefit.

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The eighth question of Fatwa no. 5310

Q 8: If a she-camel gets pregnant and its owner does not want it, some camel owners put their hands inside the she-camel's womb to bring out her fetus. Is this Mubah (permissible) or not?

A: It is Mubah if it achieves more interest than the potential harm.

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The second question of Fatwa no. 5088

Q 2: What is the ruling on beating animals like camels, goats, or sheep? Is this Haram (prohibited)?

A: it is not permissible to beat animals when it is not necessary. When the necessity exists, a person may beat them proportionately avoiding the face and severe beating.

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10563

Q: My father is used to beating a cow that we own. Is this permissible? Please advise, may Allah guide you.

A: It is not permissible to beat cattle without a reason, as it entails harm and torture to it, whereas Allah (Exalted be He) says, ﴾and do good. Truly, Allâh loves Al-Muhsinûn (the good-doers).﴿ It was mentioned in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), ﴾that Ibn `Umar (may Allah be pleased with him)

passed by some boys of Quraysh while they were using a bird as a target, and they gave the bird owner every arrow that missed. When they saw Ibn `Umar they ran away. Ibn `Umar said, "Who did that? May Allah curse him who did that, for the Messenger of Allah (peace be upon him) cursed a person who uses an animate creature as a target."﴿ It was also reported on the authority of Ibn `Umar in the two Sahih Books of Hadith that the Messenger of Allah (peace be upon him) said, ﴾A woman was destined to torture (in Hellfire) because of a cat which she confined until it died (of hunger); she did not provide it with food and drink as it was confined, nor did she free it so that it might eat the insects of the earth.﴿

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10926

Q: We used to have a camel which I would load with cordwood. Whenever the camel got tired because of the heavy load and knelt down, I used to beat it severely to continue its journey.

My question is: What should I do to receive Allah's forgiveness for what I have done? It is worth mentioning that although I used to beat the camel deliberately, I was a boy not knowing how to differentiate between right and wrong. Would you kindly advise? May Allah bless you!

A: It is not permissible to overburden animals with loads they can not carry. It is also not permissible

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to hurt them by beating. You must tolerate them and give them rest when they feel tired. You should repent to Allah (Glorified and Exalted be He) from what you have done in you youth and may Allah forgive you.

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Fatwa no. 12802

Q: We shepherd herds of sheep and goats in the desert. It is known that young goats cause harm to their mothers through their continuous suckling. Fearing that the milk may decrease or the mother goats become weak, we put a rod horizontally in the mouths of the young goats tied with a string and fixed to the head. Putting the rod in that way often harms the young goats, since it does not allow them to suckle or drink. Sometimes, it causes the death of the goat or inflicts a serious wound in its mouth. Are we to blame for practicing this habit, knowing that we no longer approve or do it now?

A: It is not permissible to put a rod in the mouths of young sheep. It is possible to separate the young goats from their mothers instead.

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The second question of Fatwa no. 18519

Q 2: I am a blind man. Once I was walking towards the bathroom while there was a sheep lying down in the way that I knew nothing of. I kicked it to move from my way but it did not move and it died that same night due to my kick. What is the Kaffarah (expiation) for that? I am asking you because Allah (Exalted be He) says, ﴾So ask the people of the Reminder, if you do not know.﴿

A: There is no Kaffarah obligatory on you but you should perform Tawbah (repentance to Allah) and seek Allah's Forgiveness. Moreover, if the sheep is not yours, you have to pay compensation to its owner unless they waive their right.

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The third question of Fatwa no. 12130

Q 3: When my sheep harm me, by chewing some of my papers, cloth

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or food, I become very angry and I hit them violently. Will I bear a sin for doing that or not?

A: The owner of the sheep has to provide for them and when they feel hungry and eat whatever they find, it is not permissible to beat them or harm them in any way. Thus, you have to seek Allah's Forgiveness and abstain from hurting them any more.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 17448

Q: What is the ruling on cutting off sheep's ears or cauterizing their horns to discourage their re-growth, for adornment and to get a higher price for them? May Allah reward you well!

A: It is not permissible to cut off the ears or horns of sheep for adornment, since this involves torturing the animal and imitating non-Muslims when they change the nature of what Allah has created. It is a Muslim's duty to treat animals kindly and refrain from harming them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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branding animals

Fatwa no. 2226

Q: The shaykh in our Masjid (mosque) gave us a Fatwa (legal opinion issued by a qualified Muslim scholar) that branding, piercing or cutting off an animal's ear whether partially or fully is an act induced by Satan and brings about Allah's curse on the doer. Please guide us to the truth in this regard.

A: In Islam, the basic rule is respecting all beasts of cattle and never harming them whether by branding, piercing or cutting of the ear partially or fully or in any other way, unless due to a necessity. If someone, for example, wants to distinguish their animals by cauterizing them away from the face or making a cut in the hump of camels driven as Hady (sacrificial animal offered by pilgrims), there is no harm in that as long as it is necessary and for a valid cause. It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Anas (may Allah be pleased with him) that he said, ("I took `Abdullah ibn Abu Talhah to the Messenger of Allah (peace be upon him) to perform Tahnik for him (chew a piece of date and put its juice in the child's mouth). When I arrived, he (peace be upon him) had the branding iron in his hand and was branding the camels of Zakah (obligatory charity).") It is also related by Imam Ahmad and Ibn Majah that Anas said, (I went to the Messenger of Allah (peace be upon him) while he was cauterizing some sheep in their ears.) It is confirmed in "Sahih" book of authentic Hadith by Al-Bukhari on the authority of Al-Miswar ibn

Makhramah and Marwan (may Allah be pleased with them both) that they narrated, (The Prophet (peace be upon him) set out in the company of more than one-thousand of his Companions, and when they reached Dhul-Hulayfah, he (peace be upon him) garlanded the Hady and marked it.) Marking camels (Ish`ar) is done by making an incision in their hump until the blood stains it and then pulling out. This is to show that the marked camel is Hady.

However, cauterizing animals in the face is not permissible, since the Prophet (peace be upon him) forbade it and cursed its doer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 3548

Q 3: There are proofs in the Sunnah (whatever is reported from the Prophet) prohibiting branding animals and cattle in the face. As Bedouins, sometimes we are forced to brand animals for distinction, as they may mix in the fields with others' cattle. We also do it to prevent thieves from selling them after stealing them. Is it permissible for us to brand our animals?

A: It is permissible to brand them for the reason you mentioned in the question, as long as it is not done in the face. It is related by Al-Bukhari and Muslim (may Allah be pleased with them) in their Two Sahih (authentic) Books of Hadith on the authority of Anas (may Allah be pleased with him) that he said, (I went to the Messenger of Allah (peace be upon him) and when I arrived, he (peace be upon him) had the branding iron in his hand and was branding the camels of Zakah (obligatory charity).) In another narration by Imam Ahmad and Ibn Majah (may Allah be pleased with them both), it is reported that Anas said, (I went to the Messenger of Allah (peace be upon him) while he was cauterizing some sheep in their ears.) However, branding animals in

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the face is not permissible, since the Messenger of Allah (peace be upon him) prohibited it.

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Fatwa no. 20337

Q: Please note that branding camels in the face is widely-spread in our land to distinguish them from other camels and to protect them from getting lost or being stolen. I want to know the ruling on branding camels on the cheek, as people hold different opinions in this regard. Is the cheek part of the face or not? Some say that the face is only the part seen by anyone facing the camel and the cheek cannot be seen from this direction. Others say that the face includes the cheeks, chin and nose.

Respected shaykh, I want to ask: Is it permissible to brand camels on the cheek? Is the cheek part of the face? Is there any necessity that makes branding camels in the face permissible? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar) and may Allah reward you well!

A: It is permissible to brand beasts of cattle anywhere apart from the face when it becomes necessary, such as to distinguish them from others' and to make the Hady (sacrificial animal offered by pilgrims) known. Branding can be done by cauterizing or making a cut in any part of the animal with the exception of the face, such as the camel's hump and the like. Marking an animal by making a cut in it is also permissible when it is needed and when it does not exceed the limits. The evidence supporting its permissibility is what is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of

Anas (may Allah be pleased with him) who said, ﴾I took `Abdullah ibn Abu Talhah to the Messenger of Allah (peace be upon him) to perform Tahnik for him (chew a piece of date and put its juice in the child's mouth). When I arrived, he (peace be upon him) had the branding iron in his hand and was branding the camels of Zakah (obligatory charity).﴿ In another narration by Imam Ahmad and Ibn Majah, it is reported that Anas said, ﴾I went to the Messenger of Allah (peace be upon him) while he was cauterizing some sheep in their ears.﴿ This is also supported by what is related by Al-Bukhari in his "Sahih" on the authority of Al-Miswar ibn Makhramah and Marwan (may Allah be pleased with them both) who narrated, ﴾The Prophet (peace be upon him) set out in the company of more than one-thousand of his Companions, and when they reached Dhul-Hulayfah, he (peace be upon him) garlanded the Hady and marked it.﴿

However, cauterizing animals in the face is not permissible, since the Prophet (peace be upon him) forbade it and cursed its doer. The face is the most honored part of the animal's or the human's body. The cheek of a camel or any beast of cattle is part of the face and it is not permissible to make a mark on it.

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The fourth question of Fatwa no. 6341

Q 4: What is the Islamic ruling on the castration of animals?

A: This is permissible if there is public benefit, based upon the evidence reported by Imam Ahmad and Al-Hakim on the authority of Abu Rafi` (may Allah be pleased with him) who said (The Prophet (peace be upon him) sacrificed two white, castrated rams with big horns.) He said in Majma`

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Al-Zawa'id, "The Isnad (chain of narrators) of this Hadith is Hasan (good)."

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The second question of Fatwa no. 10229

Q 2: I castrate some animals such as sheep and oxen, am I to blame? Is eating their meat Halal (lawful) or Haram (prohibited)?

A: It is permissible to castrate animals if there is public benefit.

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The fourth question of Fatwa no. 9693

Q 3: (Angels do not enter a house in which there is a dog or a picture.) **This is a Hadith reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim). My question is: What is the Islamic ruling on owning a dog out of necessity, such as guarding poultry sheds?**

A: keeping hounds or watchdogs is permissible; it does not prevent the angels from entering the house.

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The second question of Fatwa no. 9770

Q 2: do pigs and dogs carry exactly the same ruling? Is there evidence to support their similarity in every respect?

A: They have the same ruling with regard to the prohibition of eating their meat. They differ with regard to owning them. It is not permissible at all to breed pigs, or to sell or buy them. As for dogs, it is permissible to own them for purposes of hunting, farming and guarding sheep.

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The first question of Fatwa no. 25251

Q 1: I am in the last year of my studies at the Faculty of Veterinary Medicine. Veterinarians often perform surgeries for cats and dogs to treat some kinds of cancer or for other reasons. However, some Muslims who imitate the westerners nowadays resort to the trendy surgeries.

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Unfortunately, they bring the pet to the veteran and ask him to do castration, hysterectomy, ovariectomy, cutting the tail, etc., where there is no need for such operations. They only want to fulfill a desire. It is noteworthy that many of the dogs they keep are not used for watching but are kept inside the house.

My question is: What is the ruling on such unnecessary surgeries which are meant to achieve the demand of the pet owner?

A: Firstly, it is authentically reported that the Prophet (peace be upon him) said, ﴾Anyone who keeps a dog other than one meant for watching the fields, or herds, or hunting would lose one qirat every day out of his reward (with Allah).﴿ (Narrated by Al-Bukhari and Muslim in their two Sahih Books.) He (peace be upon him) said, ﴾If one keeps a dog which is not meant for guarding a farm or cattle, one Qirat of the reward of his good deeds is deducted daily.﴿ (Agreed upon by Imams Al-Bukhari and Muslim.) According to these texts and others, it is known that Muslims have dogs for reasons other than the justifiable reasons stated by the Prophet (peace be upon him) and just for fun or imitating the non-Muslims is prohibited and unjustifiable.

Secondly, the owner of a lawful pet has to medically treat and feed it wisely. He should not lavish money on the pet; otherwise he will be a brother of Satan, as Allah (Exalted be He) says, ﴾Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord.﴿

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With regard to what is mentioned in the question that some people intentionally ask the veteran to perform unnecessary surgeries for their pets just for fun or vanity, it is definitely prohibited. They change the creation of Allah or disfigure the pet. This act is induced by Satan, as Allah says, ﴾Allâh cursed him. And he [Shaitân (Satan)] said: "I will take an appointed portion of your slaves.﴿ ﴾Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh.﴿ When he saw a donkey with a branded face, the Prophet (peace be upon him) said, ﴾May Allah curse the one who branded it.﴿ (Narrated by Muslim in his Sahih.) Furthermore, it is a waste of money and an unnecessary luxury that conflicts with the teachings of Islam. A Muslim should be wise in spending money and using lawful things. This worldly life should not be his main concern and ultimate end, as Allah describes His pious servants saying, ﴾And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).﴿

If this is the case with lawful things, then what about unlawful ones?! On the Day of Resurrection, everyone will be asked how he earned and how he spent each penny he got in his life.

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The third question of Fatwa no. 6193

Q 3: ﴾The Messenger of Allah (peace be upon him) forbade the killing of four creatures: the ant, the bee, the hoopoe and the Sard.﴿ What is meant by the "Sard"?

A: Imam Ahmad narrated in his Musnad and Abu Dawud in his Sunan on the authority of Ibn `Abbas (may Allah be pleased with them both) ﴾The Messenger of Allah (peace be upon him) forbade the killing of four creatures: the ant, the bee, the hoopoe and the Sard.﴿ Al-Suyuty classed it as Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) in his Al-Jami` Al-Saghir. A Sard is a type of bird slightly larger than a sparrow, i.e. sparrow hawk.

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Fatwa no. 1075

Q: Is it permissible to slaughter loose donkeys whose owners are unknown? They might have left these donkeys, for they become a burden and they no longer ride or use them in carrying things. These donkeys cannot be sold, for people are now using modern means of transportation. Leaving them loose damages farms and causes accidents that kill many Muslims. Many people complain about them. It is worth mentioning that if these donkeys are to be slaughtered, their meat will be eaten by the animals in the Zoo.

A: If the matter is as you have described, it will be better to feed these donkeys and cure them if they are weak or ill, injured or limp. Such donkeys should be taken to animal hospitals to be fed and treated, thus you can make use of them in the same way the Societies for the Protection of Animals do in many countries. This is to show mercy to animals and to preserve money as Shari`ah urges us to do. It takes the same ruling of Luqatah (a lost item found by someone else). It should be given to its owner at any time according to the Shari`ah. However, after they are treated and fed, if they are still useless, they should be killed

to ward off their evil and danger. This should be done along with killing them softly using a fast and easy means for the Prophet (peace be upon him) said, ﴾Verily, Allah has enjoined goodness upon everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way.﴿

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Member	Deputy Chairman	Chairman
`Abdullah ibn Mani`	`Abdul-Razzaq `Afify	Ibrahim ibn Muhammad Al Al-Shaykh

Fatwa no. 4645

Q: One day, i had a farm. A donkey came and began to eat from it, so i gave it a deadly beat, although I had no intention of killing it, but it died.

I also had a donkey that used to harm my neighbors and eat from their farms, which caused disagreement between me and my neighbors. I took it to the mountain and tied it so that it would be eaten by beasts of prey at night. It was indeed eaten.

I had a pot of butter, and a cat came and started to eat from it, so I gave it a deadly beat, although I had no intention of killing it, but it died.

Please advise concerning what I did to those animals, given that I am

sorry for what I did; whenever I remember this, I cry out of fear from Allah (Glorified and Exalted be He). Thank you and may Allah reward you.

A: First, you have committed a great mistake by killing the first donkey and the cat, and tying the second donkey so that it would be eaten by beasts of prey, as it entails great injustice to these animals. You should perform Tawbah (repentance to Allah), regret what you did, not do it again, and try to do as many righteous deeds as you can, whether Sadaqah (voluntary charity), Salah (Prayer) or such acts of charity, so that Allah might accept your Tawbah and ours, according to His saying, ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ He also says, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ ﴾And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance.﴿

Second, you should pay the donkey owner its value at the time of its death, or ask him to forgive you. If the owner dies, his heirs will be entitled to that right.

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The first question of Fatwa no. 10801

Q 1: We had a donkey that we used for carrying water from the well to the house. However, the donkey was very robust and we could not control it when it followed female donkeys because of our young age. therefore, we and our grandmother tied its testicles so that it would not chase female donkeys for copulation, but this caused its death. We did not want to kill it, we just wanted to suppress its desire. Is there a Kaffarah (expiation) for this, Sheikh? May Allah reward you!

A: There is no compensation on you or your grandmother for causing the death of the donkey, since you did not intend to kill or harm it.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5980

Q: I write to Your Honor about a saddening incident that I witnessed in our neighborhood. It is about a donkey which I saw a year ago with its left leg severely swollen. I used to see it once every month or two months with the swollen leg getting bigger. Lately, I have seen it with its markedly swollen leg that is closer in shape to a gas cylinder weighing 25 lbs. While walking, the donkey was trying to raise its leg from the ground but it was too heavy for it to raise. Such a scene made my flesh crawl. I imagined how much pain it was suffering, and hence decided to write to Your Honor. Do you think it is better to slaughter this donkey and dispose of its dead body outside the village? I think this swelling is due to cancer or some serious disease. I hope you will advise me. May Allah grant you success!

A: It is not permissible to slaughter the mentioned donkey according to the information you mentioned. It is better to report its case to the nearest veterinary clinic responsible for animals so they may administer the required treatment.

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The second question of Fatwa no. 12351

Q 2: I am asking about running over some animals by car. Should I do anything to atone for that? I am speaking about dogs specifically. It should be noted that they are not hunting dogs or used in any useful purposes. Is there anything wrong with killing them intentionally? May Allah reward you!

A: It is not permissible to intentionally kill harmless animals, like cats and dogs and the like. You have to seek Forgiveness from Allah (Glorified and Exalted be He) for killing such animals.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13129

Q: A woman killed a beast, a cat, and locked a hen up. She was the reason behind the death of the three animals. What is the ruling on such a woman if she did so unintentionally? What should she do?

A: the woman who killed an animal must repent to Allah and seek His forgiveness for what she has done. She must pay the value of the animals if they were owned by another person.

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Fatwa no. 13658

Q: A person had a farm and some camels infringed on it. The farm owner used to guard the farm from the infringing camels every night and used to fire some shots from his rifle so as to scare them and keep them away until the morning. One night he fired some shots so as to scare the camels, but one or some shots hit the abdomen of a she-camel and it died at once. The man knew the owner of the dead she-camel, told him what happened, and paid him its price. He is asking: Is he sinful? Should he pay Kaffarah (expiation) or is there nothing more due on him?

A: The farm owner should surround it with a fence to prevent the camels and other animals from getting into it. Since he already paid the price of the she-camel which he killed by mistake, then there is nothing on him.

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Fatwa no. 13698

Q: At the age of sixteen, my friend and I found a calf in a valley. We wanted to see how it swims in the water. The calf ran away and I obstructed its way by throwing stones at it that killed it. The owner of the animal died before I told him about the matter. Now, I want to correct my mistake. However, the heirs of the late owner are dispersed; his wife is still in his house and his three daughters got married but it is too difficult to reconcile the matter with the heirs except the wife.

Respected shaykh, should I pay the price of the calf; about 2000 Riyals, to the deceased's wife? Should I distribute it among the heirs or give it away in charity on behalf of the deceased? Does my friend share part of the price? Should I bear it in full?

A: It is obligatory on you to pay the price of the calf estimated on the day you killed it, since you are the one who stoned it. The price should be paid to the owner of the calf or his legal heirs if he is dead.

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Fatwa no. 15689

Q: What is the ruling on a person who was on a journey and ran over a farm animal and does not know who the owner is?

A: The person who ran over the animal must pay its value to its owner or his heirs. If this is not possible, he should give its value in charity on behalf of its owner. If its owner comes, or his heirs, he should tell them of what he has done. The owner may approve of his action or not, and in the second case he must pay the value (again) to its owner.

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The second question of Fatwa no. 16580

Q 2: My mother threw two newborn kittens in a deserted place where they died. Is she considered a sinner or not?

A: Your mother should perform Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah) as she caused the death of the kittens. She should not do it again.

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Fatwa no. 19795

Q: I am sending Your Honor a copy of a letter which I found in the desk of my uncle (may Allah have mercy on him, enter him into His vast Garden, and be merciful with us when we meet the same end) after his death. He was going to send you this letter, but he died. Your Honor, following is his question: i have shot many stray dogs and saw them squirming in agony. I regretted and intended to pay a hundred riyals as Diyah (blood money) for the three dogs. I would like Your Honor to explain the ruling on this matter.

A: There is no Kaffarah (Compensation) due on your uncle; however, he made a mistake if the dogs which he shot did not cause him harm. May Allah forgive us all! It is desirable to invoke Allah for him, ask Allah to forgive him, and pay Sadaqah (voluntary charity) on his behalf, as these will benefit him, In sha'a-Allah (if Allah wills).

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The third question of Fatwa no. 20815

Q3: I own camels, cows, goats, sheep, and some birds.

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Sometimes they contract diseases, and regardless of whether I cure them or not, they remain alive and breathing for sometime but with little movement. I have heard some less known sheikhs mention that one should slaughter such animals in order to bring it relief from its suffering. Is this correct?

A: If you slaughter the sick animal to eat from its meat, there is no harm in that. But to slaughter it just to take it out of its misery is not permissible. These animals are property and slaughtering it is considered wasting of such property, as Islamic Shari`ah forbids wasting money. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 19689

Q 1: In Al-Kharj agricultural project, the laying hens that no longer lay eggs are collected in a large box that can contain 2500-3000 hens. They are thrown on top of each other until most of them die from the pressure. When they reach the mincing machines, the remaining hens that are alive, are killed and minced, and the outcome of the minced meat and blood is mixed with beans, calcium and corn, to be given to the laying hens as fodder.

This process takes place almost every fourteen months. The project also buys the leftovers of slaughterhouses, such as legs, heads and bowels to be minced and used as fodder as well. This project gives food to the other projects this way.

Is this permissible? Is it permissible for those who know this to work in such a project? What should they do? Is it permissible to eat the meat or eggs of these chickens if they are fed this way?

A: It is not permissible to kill the chickens in the way mentioned in the question, as it entails torture to them, whereas the sanctified Shari`ah (Islamic law) enjoins us to be mild to animals and not harm them, even when slaughtering them. It was related by Imam Muslim in his Sahih (authentic) Book of Hadith, on the authority of Shaddad ibn Aws (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾Allah has enjoined goodness to everything. When you kill, do it in a good way; and when you slaughter, do it in a good way. Every one of you should sharpen their knife, and let the slaughtered animal die comfortably.﴿

Thus, killing the chicken in the mentioned way and turning them into fodder for the living chickens is prohibited, and those who do it are sinners who deserve Allah's punishment unless they perform Tawbah (repentance to Allah). They have also betrayed the trust they were given and cheated in it. This was strongly warned against, according to what was narrated by Al-Hasan Al-Basry (may Allah be merciful with him), that `Ubaydullah ibn

Ziyad visited Ma`qil ibn Yasar in his last illness. So, Ma`qil told him, "I will tell you something I heard from the Messenger of Allah (peace be upon him). I heard him say, ﴾Any man whom Allah has given the authority of ruling some people, but he does not look after them in an honest manner, will never even find the smell of Jannah (Paradise).﴿ (Agreed upon by Al-Bukhari and Muslim), and the wording is for Al-Bukhari. In another narration by Imam Ahmad in his Musnad (Hadith compilation), (vol. 1, p. 25), the Messenger of Allah (peace be upon him) said, ﴾Any man who is entrusted with the affairs of some people, and he dies while being dishonest towards them, Allah will prevent him from entering Jannah.﴿

The chickens that were not lawfully slaughtered are considered carrion; they are therefore Najis (ritually impure); they should not be eaten or made as fodder for animals, even if mixed with lawful substance. Thus, it is not permissible to eat these chickens or their eggs, as what is fed on Najis materials is Najis as well.

Accordingly, it is prohibited to work in this project, whether in killing the chickens in the mentioned way or giving the dead chickens as fodder to the living chickens after being minced and mixed with beans and corn.

The workers in this project who know these facts should advise those who are in charge of this project in a nice way and tell them the ruling of Shari`ah on

this, so that they might perform sincere Tawbah and quit this. If they do not, they should be reported to the officials, so that one's conscience becomes clear and is not considered a partner in this crime.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 7313

Q 1: I am an employee in a poultry company in Egypt. as a part of our work, we must kill some chicks or hens. We either slaughter them or choke them by separating the head from the spinal cord, because they are sick and may contaminate others or because they are about to die. What is the ruling on doing this?

A: It is not permissible to choke or slaughter them by illegitimate means or any other means which make them unlawful to be eaten because of their sickness or weakness. This is considered as a waste of money. It was authentically reported that the Prophet (peace be upon him) forbade the wasting of money. They can be isolated if they are diseased to avoid infection and treated using antiseptics to prevent infection as a way of seeking all possible means. It should be taken into consideration that all things are in the Hand of Allah, under His will, Control and Destiny. Whatever He wants will be, and what He does not want will not be. It is permissible to burn the animals that die on their own in order to get rid of any infection.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8417

Q 1: we set a trap for catching beasts of prey, but it caught a live monkey. we tried to get the monkey out of the trap, but we could not. we struck the monkey which resulted in its death, though we did not mean it. Are we to blame? What should we do if we are to blame?

A: We feel that there is no wrong in your having killed the monkey, since it was not done intentionally.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Deputy Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 9687

Q 3: a cat usually gives birth to its kittens in our apartment building. We get harmed by such kittens but we leave them along with their mother until they grow up and become able to eat food. Then they start to collect remnants of meat from different rubbish bins and dirty our building. At that time I take the kittens and place them in a farther place that has

a restaurant. My chief concern is only to drive them far away from our apartment building. Am I considered sinful for doing so?

A: It is permissible for you to do what you have mentioned in the question to get rid of the harms that such kittens cause.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 10489

Q 1: A man hit a cat with his car unintentionally, what should he do? Another person killed a cat on purpose because it used to eat his chicken. What is the ruling on the first and second person? What should they do? May Allah guide you to all that is best!

A: There is no wrong in killing the cat unintentionally, for unintentional killing in such case is overlooked. There is no wrong on the second person in killing the cat, as it caused him harm.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12585

Q: There are a lot of cats in the village where I live, due to the many dense trees growing there. When it is time to serve food,

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these cats enter the house and become so aggressive and annoying, trying to snatch the food before us. Some other cats may seem sick and sleep and urinate on the furniture. We are used to putting any leftovers outside the house in a specific place so that the cats would eat. It is worth mentioning that they are not domestic and most of the time I try to force them out by using stones and sticks, whether they are around or inside the house.

Am I sinful for doing this? Please advise, may Allah reward you!

A: There is no objection to chasing cats away using sticks, stones, and the like so as to ward off their harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 13561

Q 2: A neighbor of ours went to visit one of her relatives outside our village. She gave my mother her house key to clean it during her absence. One week later my mother visited the concerned house to clean and review it. When she entered one of its rooms a cat entered as well while my mother was unaware of this. The concerned room did not have an exit.

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Consequently, the concerned cat was unable to leave and my mother found it dead when she went to the house after two weeks to clean it again. Is my mother considered sinful for doing so or not? Provide me with your beneficial answer please. May Allah reward you with the best.

A: Your mother is hopefully not sinful as she closed the concerned room while being unaware that such a cat had entered it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question of Fatwa no. 19006

Q 2: We use sparrows or pigeons as bait for hunting falcons, which we blindfold for twenty or thirty days. Is such a practice Halal (lawful)? It may be worth mentioning that such falcons are not harmed in any way.

A: It is not permissible to torment birds by using them as a means to hunt falcons. This is because the Prophet (peace be upon him) forbade using beings with souls as bait for this involves torturing and cruelty.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8122

Q 1: Our village suffers from an amazing spreading of ants that spoil our food and clothes and harm our bodies. Is it permissible for us to kill them? How can we do so? Besides, is this phenomenon considered an affliction? How can we get rid of it?

A: If reality is exactly as what is mentioned in the question, it will be permissible for you to kill harmful ants by any means other than fire. Undoubtedly, such a phenomenon is a warning trial that calls to making Tawbah (repentance) to Allah (Glorified and Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 8734

Q 4: What is the ruling on killing ants bearing in mind that they are mentioned in the Holy Qur'an? Is a person who does so considered sinful?

A: Since the Prophet (peace be upon him) forbade killing ants, killing harmful ones only is permissible on an exceptional basis.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 18512

Q 3: A hole of ants is ten meters in front of our house and another one is where we harvest grains. Since such ants harm us, please tell us how can we get rid of them? May Allah reward you with the best.

A: it is permissible to get rid of harmful ants etc. by all possible means. However, burning ants is declared Haram (prohibited) by the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15027

Q: Our company works in the field of combating insects and pests that are harmful to the public health. Sometimes we receive orders to combat wandering cats, dogs, birds, and home ants. What is the ruling on killing the animals mentioned above or driving them away by using expelling substances? Answer us in writing please. May Allah reward you with the best.

A: It is permissible to use substances that drive away the animals, birds, or insects that you have mentioned in the question. However, in case of an inability to do so; it will be permissible for you to kill them by any means other than fire for the Prophet (peace be upon him) said, ﴾Five kinds of animals are mischief-doers and can be killed even in the sanctuary of Ka`bah or in Ihram (ritual state for Hajj and `Umrah): They are the crow, the kite, the scorpion, the mouse and the dog known for biting people.﴿ (Agreed upon by Imams Al-Bukhari and Muslim). The same ruling applies to

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other animals, birds, or insects that inflict similar harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 927

Q: At a horsemanship training center there are some horses which need to be gotten rid of, either due to old age or defects that prevent them from being fit for training. These horses are usually shot dead. Is this permissible or not?

A: It is permissible to eat the meat of horses according to the most preferable view held by Imam Ahmad, his disciples, and other scholars who agreed with them. It is narrated in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Jabir ibn `Abdullah (may Allah be pleased with them both) who said: ﴿Allah's Messenger (may peace be upon him) prohibited eating the meat of domestic asses on the battle of Khaybar and permitted eating the meat of horses.﴾ It is also narrated in the Two Sahih ﴿on the authority of Asma' that she said: "While we were in Madinah, we slaughtered a horse and ate it during the lifetime of Allah's Messenger (may peace be upon him). ﴾ According to another narration related by Al-Daraqutni: ﴿A horse was about to die, so we slaughtered it and ate it.﴾

It was authentically reported that it is permissible to eat the meat of horses. Therefore, it is not permissible to shoot them unless they cannot be controlled at the time they are slaughtered. If there exists no excuse that prevents slaughter, the horses will have to be slaughtered according to the proper Islamic manner of slaughtering which involves laying the animal down easily and slaughtering it in a gentle manner. If the meat of the slaughtered horse

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proves to be healthy, it can be offered as food for Muslims. If people refuse to eat it, it can be fed to lions and other wild animals. However, if the meat proves to be unhealthy, it should be discarded in a safe manner.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

Fatwa no. 2861

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted by His Excellency the Head of Al-Qurayyat Court regarding the letter sent by the mayor of Al-Qurayyat to His Eminence, the President, which was referred to the Committee from the General Secretariat of the Council of Senior Scholars with the number (2/67) in 14/1/1400 AH. The following question was posed:

We would like to inform Your Honor that the deputy manager of Al-Qurayyat Hospital visited today the municipality headquarters requesting permission to poison the stray cats in the hospital due to their large numbers. He stated that they harm the patients, especially those suffering from burns, and mentioned that once a cat tried to eat the ear of a patient suffering from burns.

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We hope Your Honor will examine the issue and tell us whether it is permissible to poison the cats or not.

A: If the case is as you mentioned that the cats cause harm and it is not possible to protect the patients from their harm or get rid of their danger except by killing them, it is permissible to kill them by an appropriate humane means, such as by poison, gunshot, etc.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 5035

Praise be to Allah Alone. May peace and blessings be upon His Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question referred to His Eminence, the General Chairman from the President of the Courts of Al-Bahah and registered in the Departments of Scholarly Research, (no. 1389), dated (12/7/1402). The question submitted reads as follows:

A person called (...) from the village of Shabrakah complained that the monkeys have caused great harm to his farm and that of other citizens in the same village to the extent that they can not benefit at all from the harvest produced by different trees cultivated in these farms.

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A committee has been formed with representatives from the security authorities, the municipality, and the health and agriculture departments for the purpose of providing effective solutions to get rid of these monkeys. Therefore, three solutions have been submitted:

1. Resolving the problems by the help of forest watchers who work for the ministry of agriculture in order to protect these farms against the attacks of monkeys in the same way that they fight locusts.

2. Using some toxins such as Zinc Phosphate by spreading it on the foods that monkeys usually eat. However, this may demand the presence of a specialized person to put such substance in places where monkeys exist and watch them by night, lest other kinds of animals should be harmed by the effect of that substance.

3. Allowing the forest watchers to use their weapons against such monkeys when they appear in order to protect such farms. The Police Department may also be entrusted with the task of sending a solider to shoot the monkeys when they appear.

We hope that Your Eminence will attend to this issue and the proposed solutions giving us your opinion. May Allah keep you safe!

Examining the question, the Committee is of the opinion that there is no harm in killing the attacking monkeys in a way that does not harmfully affect the other animals.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 5956

Q: In the cemetery of Hafr Al-Batin there is a large number of hyenas, which have multiplied in a remarkable and unusual way. Some cemetery workers say that these hyenas dig up graves and possibly eat the flesh of the dead. Therefore, Your Honor, should we leave them or eliminate them? May Allah grant you success and direct your steps!

A: If the case is as you have mentioned, you should ward them off by anything that removes harm and keeps the dead safe from their evil. You may either hunt them or use any other means available to you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 5176

What is the ruling on killing insects by electric shock, while the Prophet (peace be upon him) orders Muslims to kill and slaughter in a good way?

A: If these insects are harmful and electric shock is the only way to get rid of them, it will be permissible to use it. This will be an exceptional case of the Prophet's order to kill in a good way, since the Prophet (peace be upon him) said, (Five kinds of animals are mischief-doers and may be killed even in the precincts of Ka`bah or in the state of Ihram: They are the crow, the kite, the scorpion, the mouse, and the dog known for biting people.) Also, the Prophet (peace be upon him) ordered to dip the flies [if they fall]

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into the water that may often cause their death.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 6976

Praise be to Allah Alone. May peace and blessings be upon Prophet Muhammad, and upon his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the query sent to His Eminence the President from `Abdul-Muhsin ibn `Abdullah Al Al-Shaykh. The query, registered in the Department of Research in 29/3/1404 A.H., no. 773, is as follows:

The Director of the Religious Affairs in the Armed Forces in Al-Ta'if sent us a letter in 6/3/1404 A.H., no. (144). He asks whether it is permissible to kill cats by poison or any other chemical substances. It is worth mentioning that these cats are harmful and cause infections to the employees living in the accommodation of the airbase clinics in Al-Ta'if.

We hope you will give us your Fatwa in this regard, may Allah grant you success!

Having discussed the query, the Committee replies as follows:

There is nothing wrong with killing cats if they are harmful or suffer from serious diseases,

as long as no other means than killing is available.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 7764

Q 3: I have hens and there was a cat that used to eat their chicks many times. One day, I brought my shotgun and shot the cat to death. I heard that killing harmful animals is lawful and I do not know what I should do about killing this cat. I appreciate your advice!

A: If the reality is as mentioned, that the cat repeatedly caused you harm, there will be nothing wrong with killing it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9167

Q: In recent days, we have had an unprecedented drought. This led wild animals to attack our farms. From among these animals were some monkeys, and we killed some of them. Since then, I feel pain for what happened. Could you kindly advise. May Allah reward you!

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Should I pay expiation or anything else? It is worth mentioning that they destroyed our crops. May Allah reward you!

A: If the matter is as mentioned, there will be no expiation required of you in killing harmful monkeys.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 8303

Q1: I have a farm in my village where I grow vegetables, grains, and berseem (Egyptian clover). One day I noticed that some of the plants in the farm were damaged. lately, I've discovered that dogs are behind it all. I tried many times to protect the plants, but it was to no avail. I had to kill five dogs to stop the harm they caused to my farm. Have I committed a sin by killing them, and what should I do?

A: If the case is as mentioned, there is no blame on you.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The eighth question of Fatwa no. 9437

Q 8: My mother says that she once had a vicious dog that was snatching the food. She tied it in the desert with the intention of killing it, but she does not know whether or not it died. What is the ruling on that?

A: It is not permissible for the woman to do so, because tying the dog and leaving it in the desert involves torturing it. In such a case, the Shari`ah (Islamic law) encourages killing it immediately. Therefore, if the woman knows that the dog is still alive, she must untie it and kill it as soon as possible. If the dog died, she should repent to Allah, seek His forgiveness, regret doing this action and determine not to do it again.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 9285

Q: In the agricultural development project in Jizan Valley, there is a large number of wandering dogs. They cause annoyance to the people, frighten the children, and ruin part of the agricultural land. It is so difficult to kick them out of the place, as it is too large and surrounded by a fence. Please advise concerning the permissibility of poisoning them. May Allah reward you.

A: If the situation is as you have mentioned, it will be permissible to kill the harmful ones in a way

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that does not affect the harmless ones.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 12493

Praise be to Allah and peace and blessings be upon Prophet Muhammad, after whom there is no prophet. To proceed,

The Permanent Committee for Scholarly Research and Ifta' has looked into the question submitted to His Honor, General President, from the Secretary in charge of Jeddah. It is referred to the Committee from the General Secretariat of the Council of Senior Scholars no. 5597 on Sha`ban 11, 1409 A.H. The question reads as follows:

We would like to call to your attention the phenomenon of the spread of stray cats in Jeddah. As you know, scientific experiments have proven that this type of stray cats endangers public health and human ecology due to the diseases they transfer to humans from their strewing garbage around out of containers on the streets. This makes the job of garbage collectors difficult. Therefore, we present the matter to Your Honor to guide us regarding whether we can get rid of stray cats to avoid their harm in accordance with Shari`ah principles, and to contain their dangers.

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May Allah protect you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

Having examined the question, the Committee rules as follows: There is no problem in killing them if their harm is proven to be great and cannot be avoided except by killing them.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12483

Q: A man told me that there is nothing called "the seven evil animals," but some Muslim brothers disagreed with him, saying that such evil animals are true and mentioned in the Qur'an and Sunnah.

Respected shaykh, what are the names of the seven evil animals? Are they mentioned in the Qur'an or Sunnah? Please, advise. May Allah reward you with the best!

A: It is related by Imam Al-Bukhari and Muslim in their Two Sahih (authentic) Books of Hadith on the authority of Ibn `Umar (may Allah be pleased with both of them) that Allah's Messenger (peace be upon him) said, ﴾There are five kinds of animals that the Muhrim (pilgrim in the ritual state for Hajj and `Umrah) should not kill: crows, kites, scorpions, rats, and mice, and the dog known for biting people.﴿ Another narration reads: ﴾Five are the (animals) that if one kills in the precincts of the Ka`bah or in the state of Ihram entail no sin...﴿ In Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud and Al-Nasa'y, it is stated: ﴾Five animals whose killing in the precincts of the Ka`bah or in the state of Ihram entails no blame...﴿

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This Hadith indicates that there is no blame on the Muslim for killing such malicious animals, since they are harmful by nature. It does not matter whether they are killed in the precincts of the Ka`bah or not, by a pilgrim in the state of Ihram or otherwise.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16286

Praise be to Allah Alone. May peace and blessings be upon His Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question referred to His Eminence, the General Mufti (Islamic scholar qualified to issue legal opinions) from His Eminence, the Judge of the Court of Tabarjal (no. 1962), dated (27/12/1412) A.H. and referred to the Committee from the Secretariat General of the Council of Senior Scholars, (no. 134) and dated (13/1/1413) A.H, and enclosed is a question presented from the Head of the Municipality of Tabarjal. It reads as follows:

The Municipality has recently started a campaign of killing stray dogs that brought harmful effects to humans and other animals as well. At first, the efforts were directed to killing dangerous dogs by distributing poisoned meat in the places in which dogs usually exist. However, there are other harmless animals

that usually exist in the same places. They are badly affected by the toxicants that seem to kill all animals around it, due to the difficulty of discriminating between which animals are dangerous and which are not.

For this reason, we hope that Your Eminence will give us the legal ruling in this regard. Is it permissible for us to kill the dangerous dogs in the way mentioned? Your answer would considerably determine how these campaigns of killing stray dogs would be conducted.

May Allah guide you to what He likes and what He pleases. Peace be upon you.

The letter was returned to His Eminence, the Judge, (no. 2/198), dated (20/1/1413) A.H. to form a committee including representatives from the specialists and trustworthy people who will be chosen by the Judge in order to discern the truth and determine to what degree such animals are dangerous to identify the harm permitting to kill them. This should all be clarified in a detailed report. The answer was provided in the letter (no. 973), dated (17/4/1413) A.H. and enclosed is the report of the committee which reads:

We would like to inform Your Eminence that the issue in question has been thoroughly examined. It turned out to us through what we saw and heard from some people that such dogs exist in different places and cause many harms as follows:

1. Some dogs eat domestic animals raised by citizens in their homes although they are placed in fenced yards.

2. These harmful dogs also frighten children, especially at night and upon going to `Isha' (Night) and Fajr (Dawn) Prayers. They also annoy old people.

3. These dogs might catch rabies and then attack people and animals as has been noticed in past years.

4. As for what we mentioned, it is reported in general terms. As for what His Eminence,

the President, mentioned regarding the inability to distinguish between the harmful dogs and those that are not, this is determined by the people who report the danger of such dogs.

I hope that Your Eminence will attend to this issue and advise us what to do. May Allah grant us success.

Examining the question in issue, the Committee answered as follows:

1. The dogs that are not harmful should not be killed or harmed.

2. As for the malicious fierce dogs that may bite other animals, or that have rabies and then impart fear and panic, there is nothing wrong with killing them in a way that does not involve harming other animals. It is authentically narrated on the authority of Ibn `Umar (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Five kinds of animals should be killed even in the precincts of Ka`bah or in the state of Ihram: They are the crow, the kite, the scorpion, the mouse, and the dog known for biting people.﴿ (Agreed upon by Al-Bukhari and Muslim.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17934 Q: There is an insect known as a hornet which is similar to a big wasp and looks like a bee, but it eats bees and bites humans and is dangerous. There are around 1,000 or more of these insects living in one place. Is it permissible for us to kill them by burning them?

A: It is not permissible to kill any harmful creatures by burning; because the Prophet (peace be upon him) prohibited torturing by the use of fire. However, it is permissible to kill such insects by the use of insecticides to avoid their harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 18171

Q: As firemen serving in the Civil Defense of Al-Madinah Al-Munawwarah, we would like you to advise us, please. Sometimes, while extinguishing old houses that catch fire, we may face snakes and scorpions. What should we do? What are the invocations we should recite in such cases? should we kill the snakes on seeing them?

I appreciate your advice! May Allah reward you with the best! Peace, Mercy, and Blessings of Allah be with you!

A: You have to do your duty as required. If you see snakes, seek refuge with Allah from them three times,

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and they will leave. Otherwise, you have to continue your work; because it is narrated in the Musnad of Imam Ahmad from `Aishah (may Allah be pleased with her) who said, (The Messenger of Allah (peace be upon him) forbade us to kill small snakes found in houses, except those with two streaks upon their backs and those with cut tails, for they wipe out eyesight and kill the babies of pregnant women while in their wombs. Whoever does not kill them, is not one of us.) This means that the snakes with two streaks upon their backs and those with cut tails have to be killed due to the extreme harm they cause.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18029

Praise be to Allah Alone, and peace and blessings be upon the last Prophet; to commence:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the Fatwa request submitted to His Honor the General Mufti by the Chief of the Municipality of Tarif: `Abdullah ibn Muslim Al-Shrary referred to the Committee from the General Secretariat of Council of Senior Scholars

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no. 2855 dated 14/6/1416 A.H., and following is the exact wording of the request:

I hope to get your advice regarding the permissibility of slaughtering stray dogs that are found in residential areas or at the outskirts of the city. They create disturbance with their loud barking late at night and also are a bad sight when they walk the streets in large numbers. We will take the necessary steps outlined to your Fatwa. It should be noted that we will kill these dogs in groups by poisoning them, and it is difficult for us to differentiate between harmful dogs and other dogs.

After examining the Fatwa request, the Committee replied as following:

First: It is not permissible to kill or cause harm to other than harmful dogs.

Second: There is no harm in killing the harmful dogs which are wild and bite humans or carry diseases, but without causing harm to other than the harmful dogs.

Third: The reason mentioned in the question, that dogs are harmful because they bark and their sight is unacceptable, is not an acceptable reason that permits killing such animals.

Fourth: It is not permissible to indiscriminately kill dogs in groups if they include harmless dogs, because the Prophet (peace be upon him) forbade killing dogs in general and only permitted killing harmful dogs.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20069

Q 2: One day, i saw dogs attacking a female sheep but did not kill it, so i killed the dogs. I do not know the owner of these sheep. I carried the attacked sheep to a nearby fence and left. Please, tell me the ruling on this act. May Allah reward you with the best!

A: If the reality is as you have mentioned, you did well and are free from sin. You saved your brother's property from destruction, thus reward is expected in sha'a-Allah (if Allah wills) for that.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 19930

Q 2: What is the ruling on killing rodents (rats)? Is it permissible to kill them or not?

A: Yes, it is permissible to kill rats, which are a kind of rodents. The evidence is the following Hadith as related by Al-Bukhari in his Sahih (authentic) Book of Hadith who said that the Prophet (peace be upon him) stated: (It is not sinful of a person in the state of Ihram or otherwise to kill five kinds of animals;

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the crow, the kite, the mouse, the scorpion, and the rabid dog.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 20484

Our organization works in the field of combating insect-transmitted diseases; and this involves dealing with several kinds of insects in agricultural and domestic settings; warehouse and farm pests; reptiles, scorpions, snakes, mice, ferocious cats and dogs, in addition to other numerous pests which serve as causative agents of human diseases. It is known that insects cause and transmit many diseases, such as malaria, typhoid, dysentery, gastroenteritis, cholera, typhus, and different kinds of fever, tapeworm, plague, hepatitis, meningitis, in addition to transmitting parasites, leprosy, and many other diseases. Death can be caused by the sting of scorpions and snakes and the bite of ferocious dogs. Cats, on the other hand, can transmit diseases, fleas, and ticks; and it has recently been found that they carry a virus which causes miscarriages to pregnant women. Foods, warehouses, woods, clothes and other stored materials can be damaged by different kinds of moths,

bugs, and termites which cause great damage to buildings. Because we are keen to consider the issue in terms of Shari`ah (Islamic law), we would like to receive a written answer about the permissibility of killing these insects and animals in Makkah, especially during the sacred months, to present it to whom it may concern.

A: It is permissible to kill snakes, scorpions, ferocious dogs, and harmful insects to protect the people from their harms. On the authority of Ibn `Abbas (may Allah be pleased with them) who reported that the Messenger of Allah (peace be upon him) said, ﴾Five kinds of animals are mischief-doers and can be killed even in the precincts of Ka`bah or in the state of Ihram: They are the mouse, the scorpion, the serpent, the ferocious dog, and the crow.﴿ (Related by Ahmad.) On the authority of `Aishah (may Allah be pleased with her) who said, ﴾The Messenger of Allah (peace be upon him) ordered the killing of five harmful things both in the state of Ihram or otherwise: crows, kites, scorpions, mice, and ferocious dogs.﴿ (Agreed upon by Al-Bukhari and Muslim.) The same permissibility applies to killing harmful insects. However, they should not be killed by fire because the Prophet (peace be upon him) has forbidden this. It is not permissible to kill non-harmful insects and animals, because the Prophet (peace be upon him) said, ﴾A woman entered the Fire because of a cat which she had kept locked up, neither giving it food nor setting it free to eat from the vermin of the earth.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 21264

Q 2: What is the ruling on killing harmful dogs and other harmful animals which spoil crops by sleeping, urinating and running over them? Is killing them unlawful?

A: It is permissible to kill harmful dogs to avoid their harm because of the saying of the Prophet (peace be upon him), (Five are the harmful things which should be killed in the state of Ihram or otherwise...) From among them was the dog known for biting people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21480 Praise be to Allah, Alone. May peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Excellency the General Mufti by His Royal Highness the Deputy Prince of Riyadh. The question was referred to the Committee from the Secretariat General of the Council of Senior Scholars under no. (2260), dated (15/4/ 1421 A.H.) Following is the wording of His Royal Highness:

His Excellency the Secretary General of Riyadh sent us the enclosed letter no. (13/307) dated (11/3/1421 A.H.) concerning the problem of the increase in the number of stray dogs in some districts in Riyadh.

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Moreover, these dogs are widespread in the populated areas despite the enormous efforts of the governorate to fight them. Indeed, the traditional applied ways of poisoning these dogs proved inefficient. His Excellency is asking for the ruling on using guns especially that they prove efficacious in other districts. We would like Your Eminence to issue a Fatwa regarding using these guns.

After studying the matter, the Committee replied as follows:

The reason provided in the inquiry is not considered a valid excuse to permit killing these dogs. Therefore, it is not permissible to kill the relevant dogs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 10943

Q 2: When some animals die because of sickness or any other reason, is it permissible to burn them or not?

A: When animals die, it is better to bury them away from the country or feed them to dogs or suchlike animals. However, if there is benefit in burning them, there will be no harm.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14450

Q: When one of our livestock, camels, and other beasts dies, its dead body is eaten by the living beasts, or thrown near the houses of the neighbors or at the roadside. to get rid of the dead animals and protect the living ones, some people want to burn these bodies. Please, tell us the ruling on this act.

A: It is no permissible for the owner of the livestock to throw the dead animals near others' houses, because they harm people. He should carry them and throw them in the wasteland or the places of garbage.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 15888

Q 4: Is it permissible to burn dead animals such as sheep and camels,

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cows or beasts if they were found dead on the side of the road and people are harmed because of the bad smell?

A: Yes, it is permissible to burn dead animals if people are harmed by their bad smell because this will remove the harm which must be removed according to the Shari`ah. The one who does this will be rewarded by Allah (Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 7303

Q: My baby died three days after his birth in Egypt, then I got pregnant twice and both ended in the start of the third month. I conceived a new baby and traveled to the Kingdom of Saudi Arabia to work as a teacher. I used to visit the specialist during my pregnancy in the maternity hospital in Madinah every two weeks until I gave birth to a child on the 4th of Rabi` Al-Awal, 1404 A.H. The baby was born by caesarean and was kept in an incubator for three days. On the fourth day, my husband told me that the baby girl died and he buried her in Al-Baqi`. He said that he found a drop of blood coming out of her nose when he was washing her though she had died ten hours before and was kept in a particular freezer. I would like to tell you the following story:

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I used to keep a cat in my house in Egypt. The cat bore three babies, which my husband became sick from. He threw them out of the house so that two of the babies died and the mother brought the last one again to the house. When my first baby died, an old man said that there was a connection between the death of my baby and the action of my husband. I did not believe that until my second baby girl died. Is the death of my first baby boy and the second baby girl born in Madinah, connected to the story of throwing the young cats or is it just an accidental event predestined by Allah? If there is a connection, what is the way out? I deal with cats compassionately and love tending and taking care of them. Also, I love children and show affection to them.

A: We do not know if there is a connection between the death of your two babies and throwing the cats out by your husband or not. Allah Alone knows the reality of what happened and all these things took place according to the Will of Allah, His Divine Decree and predestination. In this case, you should be patient over these afflictions and hope for reward from Allah. Supplicate to Allah to compensate you for what He took from you, alleviate your affliction, bless your offspring and protect them from the evil plot of the Jinn (creatures created from fire) and human devils. Verily, Allah will accept your supplications and endow you with righteous offspring who will lead a good life. The keys of all affairs lie in the Hands of Allah (Glorified be He) Alone to Whom belong the dominion and all perfect praise. Indeed, He is over everything

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Powerful. No one can withhold what He gives, and no one can give what He withholds and He is the Powerful, the Almighty.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Listing to music

The seventh question of Fatwa no. 4470

Q 7: What is the meaning of this phrase: "Entertain yourself from time to time because if souls are not entertained, they will be bored and if they get bored, they will be blind." Is it possible to entertain oneself by music or Arabian and Indian songs? What is the best thing to use as entertainment for oneself?

A: entertaining oneself can be done by not overburdening the self with loads of work or difficult actions or having to continue to do the same routine and indulge in hardship and this should be done without violating what Allah (Exalted be He) has ordained and without doing what has been forbidden. Allah (Exalted be He) does not burden anyone beyond his capacity. He (Exalted be He) did not legislate for His servants anything that might trouble them. Allah (Glorified be He) says, ﴿Allâh burdens not a person beyond his scope.﴾ and: ﴿and has not laid upon you in religion any hardship﴾ and: ﴿So keep your duty to Allâh and fear Him as much as you can﴾ It was authentically reported that the Prophet (peace be upon him) said, ﴿Do as many deeds that are within your ability﴾ and: ﴿When I command you to do anything, do of it as much as you possibly can, and when I forbid you to do anything, then abandon it.﴾

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 3258

Q 1: Does the type of songs which we hear on TV or listen to on the radio fall under the category of Haram (prohibited)?

A: The type of songs which we hear on TV or listen to on the radio falls under the category of Haram because it is diversion which stimulates sexual desire and arouses passion. These songs also lead to moral decline, sickening of the soul that divert it from performing noble deeds. They also help in the quick spread of corruption in Islamic environments.

Q 2: what is the ruling on playing music which is not accompanied by singing? Is it permissible to listen to it? How do you explain that some scholars excelled in music and that it was used as a cure for sick people?

A: It is prohibited to occupy oneself with playing music or listening to it whether accompanied by singing or not. The prohibition becomes all the more empathic if it is accompanied by singing as it ruins morals and corrupts true belief. It is true that some scholars excelled in the art of music. These include al-Farabi and other scholars who cannot be taken as role models for Muslims. They do not belong to the category of Muslim scholars in terms of knowledge of

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`Aqidah (creed) and behavior like the Rightly Guided Caliphs (may Allah be pleased with them all) and the Imams of Salaf (righteous predecessors) like Sa`id ibn Jubayr, Al-Hasan Al-Basri, Al-Shafi`i, Ahmad ibn Hanbal, Al-Awza`i and other Muslim scholars who practiced what they preached. These people provided an example for later generations to follow.

it is not permissible to use music as a cure for illnesses. A Muslim is not in need of such cure especially when there exists other lawful substitutes like Islamic songs, recitation of the Qur'an in melodious tones, and other forms that relax the mind, bring pleasure to the soul, and increase the faith in Allah and in His predestination.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 1620

Q 3: What is the ruling on the man who sings as a profession to earn his living and to sustain his children and those in his custody?

A: It is a must for a Muslim to ascertain the ways he earns his living according to the Shari`ah of Allah (Exalted be He) in order that his earning and sustenance will be lawful to sustain himself, his children and those in his custody from lawful means. Thus, Allah (Exalted be He) assigns a reward for him and blesses him, his money and those under his custody. It is prohibited for him to take singing or using

musical instruments as a profession to earn his living and support himself and those in his custody or to spend on the poor or in other charitable ways because Allah (Exalted be He) is good and only accepts what is good. Earning one's living from this way entails the wrath of Allah (Exalted be He), and blessings are removed and supplications are not responded to. Allah (Exalted be He) says, (O you who believe! Spend of the good things which you have (legally) earned) It was authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: The Messenger of Allah (peace be upon him) said: (O people! Allah is good and only accepts that which is good. Allah commanded the believers with the same orders as the prophets. He says: (O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds. Verily! I am Well-Acquainted with what you do.) and said: (O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship.) He (peace be upon him) then mentioned that a man goes for a long journey, with unkempt hair stretching his hand to the sky saying: O Lord, O Lord while his food, drink, clothes are Haram and he (himself) was nourished unlawfully; how come his supplication is answered?) Related by Imam Ahmad, Muslim and Al-Tirmidhy.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 4683

Q 5: is it permissible for a Muslim to dance and sing?

A: It is not permissible for Muslim men to dance or sing. However, it is permissible for women to sing at wedding celebrations with words that do not contain suggestive lyrics, courtship, or Fitnah (temptation) among women present in the audience.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 15038

Q 2: What is the ruling on praising Allah by singing and reciting the Ayahs (Qur'anic verses) in a musical tone to attract the non-Muslims to accept Islam and warn the Muslims of committing sins?

A: This act is not permissible for the following reasons:

1- Singing is Haram (prohibited) as it is a kind of vain talk dispraised by the Qur'an where Allah (Exalted be He) says: (And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge) The doer of such an act is threatened with painful punishment.

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2- The Masjid (mosque) is highly venerated, thus they should be free from sins including singing; the Masjid is only built to remember and mention Allah (Glorified and Exalted be He) there.

3- An even graver prohibition is that people chant the Qur'an in a musical tone as is done in singing. This act entails degrading the Qur'an and dealing with it like the songs chanted for entertainment.

4- It is obligatory to call non-Muslims to embrace Islam and to encourage sinful Muslims to repent to Allah, but this should be done according to the Shar`y (Islamic legal) ways, not those forbidden, or newly invented in religion.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 14744

Q 1: All praise be to Allah, I have performed Tawbah (repentance to Allah) from the sin of listening to songs. The problem is that sometimes I recall old songs. is it unlawful to sing even if without any music?

A: All praise be to Allah Who guided you to abandon listening to songs. Now try to forget the songs you memorized and busy your tongue with the remembrance of Allah, Who says, ﴾O you who believe! Remember Allâh with much remembrance.﴿ ﴾And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].﴿

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It is related on the authority of Abu Dhar (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ﴾Shall I tell you the expression that is most loved by Allah? The most loved expression to Allah is 'Subhan-Allahi wa bihamdihi (Allah is free from imperfection and His is the praise).'"﴿ (Related by Muslim.) On the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ﴾"Saying: 'Subhan-Allah (Allah is free from imperfection)', 'Al-hamdu lillah (all praise is due to Allah)', 'La ilaha illallah (there is no god but Allah)', and 'Allahu Akbar (Allah is the Greatest)' is dearer to me than anything over which the sun rises."﴿ (Related by Muslim.) It is also related on the authority of `Abdullah ibn Busr (may Allah be pleased with him) that he said, ﴾A man said, "O Messenger of Allah! There are so many injunctions in Islam for me, tell me something I can hold onto fast." He (peace be upon him) said, "Always keep your tongue wet (i.e. busy) with the Remembrance of Allah."﴿ (Related by Al-Tirmidhy, who graded it as Hadith Hasan (good Hadith), Ahmad ibn Hanbal and Al-Hakim who graded it as Hadith Sahih (authentic Hadith)).

However, there is no harm in repeating good lines of poetry, and remembering Allah is much better.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 16301

Q 3: What is the ruling on singing?

A: Listening to songs is Haram (prohibited), for Allah (Exalted be He) says,

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(And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge) The "idle talk" mentioned here refers to singing, as interpreted by a number of the Sahabah (Companions of the Prophet) such as Ibn Mas`ud (may Allah be pleased with him). It is related in "Sahih" Book of authentic Hadith by Al-Bukhari that the Messenger of Allah (peace be upon him) said, (At the end of time, there will be some people who will consider illegal sexual intercourse, the wearing of silk (for men), the drinking of Khamr (intoxicant) and the use of musical instruments as lawful. Allah will make the earth sink with them.) The Prophet (peace be upon him) mentioned musical instruments with committing Zina (premarital sexual intercourse and/or adultery), wearing silk for men and drinking alcohol, which are all prohibited. This denotes that using musical instruments is also prohibited.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second and fourth questions of Fatwa no. 16483

Q 2: What is the Islamic ruling on singing and music? I read in a book that they are Haram (prohibited) but the supporting Hadith is Da`if (weak).

A: Indeed, singing and music are Haram, for Allah (Exalted be He) says, (And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge) The "idle talk" mentioned here is singing, as interpreted by many scholars. It is also related in "Sahih" Book of authentic Hadith by Al-Bukhari that the Prophet (peace be upon him) said, (At the end of time, there will be some people

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who will consider illegal sexual intercourse, the wearing of silk (for men), the drinking of Khamr (intoxicant) and the use of musical instruments as lawful. Allah will make the earth sink with them.) The Prophet (peace be upon him) mentioned musical instruments with consuming Khamr, wearing silk for men and committing Zina (premarital sexual intercourse and/or adultery), which are all prohibited. This denotes that using musical instruments is strongly prohibited.

Q 4: What the ruling on using singing for Da`wah (calling to Islam) purposes?

A: using singing as a means for Da`wah is invented by misguided Sufis and not by the followers of Sunnah (whatever is reported from the Prophet). Singing is Haram and it is not permissible to make Da`wah depending on a prohibited means. Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 16153

Q 1: I used to listen to songs, but I repented, praise be to Allah. However, i still have some song tapes that belong to some of my colleagues. Should i burn them, or return them to their owners?

A: You should erase the songs from the tapes and make use of these tapes by recording Qur'an, lectures, or any useful content on them instead.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 20170

Q: i wrote a book entitled: "Mihatat Mudi'ah fi Tarrikh Ma`an i.e. Splendid Moments in the history of Ma`an" which includes a chapter about folk songs. After the book was distributed, I bitterly regretted writing this chapter. Please, advise.

A: First: Thanks to Allah, you regretted writing this chapter on folk songs in the book mentioned above. Now, you should write something that warns people against it. If the book is published again, you must delete this chapter. We ask Allah to forgive us all; indeed, He is Most Generous and Bountiful.

Second: You mentioned at the end of your letter that you work as a tourist manager in your country; therefore, if such a work in tourism facilitates or promotes committing sins and evil, it will not be permissible for a Muslim who believes in Allah and in the Last Day to cooperate in disobedience to Allah and His orders. Indeed, anyone who abandons something prohibited for the sake of Allah, Allah will replace it with something better than it.

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Fatwa no. 20856

Q: Your Eminence, there are many festivals that are held in our blessed country nowadays. These festivals rest basically on: Singing, bringing singers from inside and abroad, distracting people from what benefits them in their religion and in this worldly life as well as the fact that it is a kind of wasting money in things that do not please Allah. Could you kindly issue a Fatwa in this regard and warn our Muslim brothers against indulging therein? May Allah reward you and let Muslims benefit from your knowledge! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you).

The Committee perused the question submitted to the General Mufti by some questioners and which was referred to it from the Secretariat General of the Council of Senior Scholars no. 1577 on 7/3/1420 A.H. The question reads as follows:

Some notable people in our territory on such days (summer holidays) have some features in their celebrations such as: Inviting many singers, poets and actors from inside and outside the Kingdom when holding their various ceremonies and inviting people to attend them. We would like to ask about the following:

1. What is the ruling on holding these ceremonies, which are full of singing and where musical instruments are used?

2. What is the ruling on spending, encouraging and being pleased with them?

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What is the ruling on bringing non-Muslim singers, spending money on them, listening to them, encouraging them and being pleased with their presence?

3. What is the ruling on the audience who listens to them?

Could you kindly advise? May Allah reward you, because some people think these things are lawful and Shari`ah does not prohibit all the cases mentioned above? May Allah reward you!

A: It is forbidden for a Muslim to hold a ceremony or festival which includes many abominable acts such as singing, free mixing between men and women and bringing sorcerers and charmers. There are abundant Shar`y proofs which prohibit these matters as they are from the means leading to committing what Allah has prohibited. Allah warns those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe and incite people to this, that they will have a painful torment. He (Glorified be He) says, ﴿Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter.﴾ If it is well known that holding these ceremonies and festivals are prohibited, then attending, spending money on and calling for them are prohibited too. It is a kind of wasting money in things that do not please Allah and cooperation in misdeed and aggression. Allah (Exalted be He) says,

﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ It is related in the agreed upon Hadith that the Prophet (peace be upon him) ﴾used to forbid the wasting of property.﴿

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The third question of Fatwa no. 20783

Q 3: does singing invalidate Sawm (Fast)?

A: Listening to music is Haram (prohibited) and is a sin; but it does not invalidate Sawm, it merely lessens its reward.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The fourteenth question of Fatwa no. 6914

Q 14: What is the ruling on religious supplications accompanied by music?

A: This is not permissible, for music in itself is Haram (prohibited) and making supplications accompanied by music is mockery and mixing `Ibadah (worship) with amusement.

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If the supplications are tinged with Bid`ah (innovation in religion), this is even worse, for it combines amusement and Ibtida` (heresy). Moreover, it involves imitating the customs of non-Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The first, third, and fourth questions of Fatwa no. 9212

Q 1: Has Allah forbidden music, singing accompanied with music, movies and television series?

Q 3: There is a group of young men in our village who gather to remember Allah and usually turn their faces once to the right side and once to the left side. This Tariqah (Sufi order) is taken from a Sudanese shaykh named Al-Burhany.

Q 4: What is the ruling of Islam on this so-called sufi Burhany Tariqah?

A: Firstly, it is Haram (prohibited) to listen to music and singing.

Secondly, Burhany Tariqah is a Sufi Tariqah, which includes many Bid`ahs (innovations in religion) and acts of disobedience.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 327

Q 4: I read and heard the following Hadith in which the Messenger of Allah (peace be upon him) said, (Anyone who listens to singing will have molten lead poured into their ears on the Day of Resurrection.) **Is this Hadith Sahih (authentic)? I also read and heard of another Hadith in which the Prophet (peace be upon him) said,** (Verily, **singing produces hypocrisy in hearts** as water produces grass.) **Is this Hadith Sahih or not?**

What is the ruling on a person who listens to songs including all kinds of music but not in their houses, such as in a car or in other places where they have no control over them?

A: Listening entails paying attention to a sound produced and being inclined to it. Accordingly, listening to songs entails being inclined to them. However, there are two kinds of listening; attentive listening which is described as voluntary listening and takes its same ruling, and inattentive listening which cannot be described as voluntary listening and does not take its same ruling.

Consequently, listening to songs including all kinds of music - as referred to in the question - is Haram (prohibited), both for men and women and whether they are in their houses or elsewhere, such as in cars or in public and private gatherings. This is because this entails choosing and being inclined to participate in what Shari`ah (Islamic law) has prohibited. Allah (Exalted be He) says, (And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).)

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The singing mentioned in the question is a kind of idle talk. It is, thus, Fitnah (temptation) to the heart that attracts it to evil and distracts it from good. Even more, it wastes time idly and, thus, falls under the purport of "idle talk". Anyone who sings or listens to such songs is classified among those who purchase idle talk to distract themselves or others from the Path of Allah. Allah has dispraised this act and threatened the doers with humiliating torture.

Moreover, as the Qur'an generally prohibits singing and listening to songs, the Sunnah (whatever is reported from the Prophet) also supports this prohibition. The Prophet (peace be upon him) said, (Verily, among my Ummah (nation) there will be people who will deem as lawful Zina (premarital sexual intercourse and/or adultery), (wearing) silk (for men), (drinking) Khamr (intoxicant) and musical instruments. And verily some people will stay near a high mountain; their shepherd will come to them with one of their herds in the evening, and the poor will come to them for a need, but they will say, 'Return to us tomorrow.' So Allah will destroy them by night and bring down upon them the high mountain, and He will transform others into apes and pigs until the Day of Resurrection.) (Related by Al-Bukhari and other Imams of Hadith). Musical instruments refer to amusement and the instruments used in it, including singing and listening to songs. The Messenger of Allah (peace be upon him) dispraised those who render as lawful, Zina, silk for men, Khamr, and musical instruments and listening to them. He included using musical instruments among the other major sinful acts listed

and he threatened at the end of the Hadith those who commit these acts with torture. This proves that playing and listening to musical instruments is Haram.

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Regarding inattentive listening, such as when passing by stores or cars playing songs or when sitting in one's house and hearing songs coming out from neighbors' houses, this person is regarded as helpless and is, thus, not sinful as long as they are not inclined to what they hear. They should give advice and forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) with wisdom and fair preaching. Furthermore, they should try as much as they can to get rid of this involuntary listening according to their means, for Allah does not burden a person beyond their scope.

A group of scholars prove their case by using authentic evidence and then try to support it by citing Hadith which have some weakness, whether in their Sanad (chain of narrators) or significance. Such Hadith do not invalidate their case, which is already proven by other authentic evidence, because they have only cited them by way of citation and not for the sake of using them as reliable evidence.

The following are a few examples of these Hadith which are cited by some scholars about the issue of prohibiting singing and listening to songs after already proving this prohibition using authentic evidence. Hence, the fact that the Hadith being cited - after proving the prohibition using authentic evidence - are questionable do not affect their proven case. Al-Tirmidhy related on the authority of Abu Musa Al-Ash`ary that the Messenger of Allah (peace be upon him) said, ﴾Anyone who listens to the sound of singing will not be permitted to listen to the Qur'an reciters in Jannah (Paradise).﴿ Another example was related by Ibn `Asakir on the authority of Anas that the Prophet (peace be upon him) said, ﴾Whoever listens to a girl singer will have

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molten lead poured into their ears on the Day of Resurrection.﴿ When dispraising musical instruments, Ibn Abu Al-Dunya related on the authority of Ibn Mas`ud that the Prophet (peace be upon him) said, ﴾Singing produces hypocrisy in the heart as water produces grass.﴿ It was related by Al-Bayhaqy on the authority of Jabir that the Messenger of Allah (peace be upon him) said, ﴾Singing produces hypocrisy in the heart as water produces plants.﴿ Moreover, it was related by Abu Dawud on the authority of Sallam ibn Miskin from a shaykh who witnessed Abu Wa'il in a Walimah (wedding dinner) where the attendants kept playing and singing that Abu Wa'il sat and said that he heard `Abdullah saying that he heard the Messenger of Allah (peace be upon him) saying, ﴾Singing produces hypocrisy in the heart.﴿

Although these are weak Hadith, their weakness does not affect the prohibition of singing and listening to songs, because this prohibition is already proven by other evidence taken from the Qur'an and Sunnah. Allah is the One Who grants success!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 2151

Q 2: What is the ruling on listening to songs?

A: Listening to songs including some kinds of music is Haram (prohibited),

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both for men and women, whether they are in their houses or elsewhere, such as in cars or in public and private gatherings. This is because this entails choosing and being inclined to participate in what Shari`ah (Islamic law) has prohibited. Allah (Exalted be He) says, ﴾And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).﴿

The singing referred to in the question is a kind of idle talk. It is, thus, Fitnah (temptation) to the heart that attracts it to evil and distracts it from good. Even more, it wastes time idly and, thus, falls under the purport of "idle talk". Whoever sings or listens to such songs is classified among those who purchase idle talk to distract themselves or others from the Path of Allah. Allah has dispraised this act and threatened the doers with humiliating torture. Moreover, as the Qur'an generally prohibits singing and listening to songs, the Sunnah (whatever is reported from the Prophet) also supports this prohibition. The Prophet (peace be upon him) said, ﴾Verily, among my Ummah (nation) there will be people who will deem as lawful Zina (premarital sexual intercourse and/or adultery), (wearing) silk (for men), (drinking) Khamr (intoxicant) and using musical instruments. And verily some people will stay near a high mountain; their shepherd will come to them with one of their herds in the evening, and the poor will come to them for a need, but they will say, 'Return to us tomorrow.' So Allah will destroy them by night and bring down upon them the high mountain, and He will transform others into apes and pigs to the Day of Resurrection.﴿ (Related by Al-Bukhari and other Imams of Hadith). Musical instruments refer to amusement and the instruments used in it, including singing and listening to songs. The Messenger of Allah (peace be upon him) dispraised those who render as lawful, Zina, silk for men, Khamr, and musical instruments

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and listening to them. He included musical instruments among the other major sins listed and he threatened at the end of the Hadith those who commit these acts with torture. This proves that playing and listening to musical instruments is Haram. Regarding inattentive listening, such as when passing by stores or cars playing songs or when sitting in one's house and hearing songs coming out from neighbors' houses, this person is regarded as helpless and is, thus, not sinful as long as they are not inclined to what they hear. They should give advice and forbid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) with wisdom and fair preaching. Furthermore, they should try hard as much as they can to get rid of this involuntary listening according to their means, for Allah does not burden a person beyond their ability.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 2894

Q 1: I am 20 years old. Sometimes, I become delighted when I hear some songs. However, I quit once I remember Allah for fear of Him. is it permissible for me to listen to some songs? As you may know, the theme of 99 % of the current songs is love. What is the ruling on these songs?

A: It is not permissible for a Muslim to listen to songs and he must avoid them.

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Songs, music, and all forms of vain amusement damage the Muslim's heart, lead to evil, and distract them from good deeds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 3543

Q 5: what is the ruling on anyone who listens to obscene songs such as Al-Ihsa'y songs? what is the ruling on selling and buying the cassette tapes of such songs?

A: It is not permissible to listen to, sell, or buy the recordings of these obscene songs. The profit that is generated from selling them is Haram (prohibited). The general legal proofs of the Qur'an and the Sunnah indicate its prohibition; the Prophet (peace be upon him) said, (If Allah forbids something (to be consumed), He, with greater reason, forbids its price (i.e. selling it).)

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The twelfth question of Fatwa no. 3635

Q 12: What is the ruling on listening to songs and poetry?

A: Listening to songs is prohibited. As for poetry, if it contains nothing but words of wisdom, exhortation, lessons and other lawful things, it will be permissible.

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However, if it promotes forbidden things or calls people to abandon an obligation, it will not be permissible.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 4027

Q: what should I do when I ride a car where Haram (prohibited) songs are played? Likewise, what should I do when I visit relatives or friends at their homes where such songs are played?

A: It is Wajib (obligatory) on you to advise the owner or driver of such a car to listen to things other than such Haram songs for hopefully they may respond to you and give up that sin. Otherwise, you have to leave the car, abandon such vain, and protect yourself against hearing Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect). However, if for any reason it is difficult for you to get out of the car; you will not be to blame for remaining in it.

Regarding your relatives and friends at their homes where such songs are played, you have to advise them to give this up as well. If they respond to your advice, all praise be to Allah Alone. Otherwise, you will have to forsake them to keep away from Munkar and its perpetrators.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 4998

Q 2: We acknowledge that it is not permissible to listen to songs accompanied by playing a pipe or a string instrument. Nevertheless, sometimes we are busy and we can not listen attentively to the broadcasted Qur'an or Hadith so we just listen to the songs mentioned above bearing in mind that they do not divert us from `Ibadah (worship), performing Salah (Prayer), or answering Adhan (call to Prayer). Please tell us whether listening to such songs is Haram (prohibited) in all circumstances.

A: Listening to music is a means to Fitnah (temptation). It seduces people to commit evil and neglect their religious duties. It is thus Haram (prohibited) to do so whether such songs are accompanied by music, playing with a pipe or a string instrument, or not accompanied by any of the foregoing. Moreover, a Muslim is forbidden to listen to songs whether doing so diverts them from fulfilling some of their duties - as mostly happens - or not - as it is rarely the case of some people for certain personal circumstances. It is worth mentioning here that any ruling on a specific thing is based on its predominant but not its rare or exceptional nature. On the other hand, being too busy to listen to the broadcasted Qur'an is not a Rukhsah (concession) for someone to listen to distraction that will increase the carelessness of their hearts to adhere to the truth, take them further away from beneficial practices, or make them more interested in songs and similar things that tempt to evil and spoil hearts. Rather, they have to get some rest and relaxation without resorting to harmful things or practices leading to them. Finally, `Abdullah ibn Mas`ud (may Allah be pleased with him) said, "Songs plant hypocrisy in

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the heart as water plants legumes."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 9259

Q 3: What is the ruling on listening to songs on the telephone when calling the airlines office to book a ticket? They often run a recorded message followed by a song or a piece of music while the client is on hold. Also in the introduction of some religious or scientific programs, they run a piece of music used as a prelude to the main program.

A: It is not permissible to listen to songs. As for accidental listening such as while on hold on the phone or walking in the street, there is nothing wrong with it.

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The third question of Fatwa no. 8668

Q 3: What is the ruling on listening to singing and music? I read a Hadith book that prohibits singing. A person told us that if you attend a concert of a group of singers, this might be Haram (prohibited).

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However, if you listen to them on cassette players, on television or the radio, it will not be Haram. We inquired

about the difference between both cases, and he said that the singers are heard and seen at the same time, whereas the other devices make you listen only, but you do not see anything.

Please advise, may Allah reward you.

A: Listening to music and singing, whether from singers or through recording devices is Haram, as the evidence on prohibition is general, and as both cases lead to distraction, Fitnah (temptation) and corruption.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The eighth question of Fatwa no. 15562

Q 8: We go to the marketplace outside the Kingdom to buy gifts for the family. However, the place is full of western music and women who are not properly dressed; is it permissible for us to go to such marketplaces or not?

A: It is not permissible for a Muslim to exist in places that are full of evils and Fitnah (temptation) unless he can resist the evil there. Furthermore, buying gifts is not a necessary matter when it exposes a Muslim to temptation. May Allah grant us and you well-being.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 17030

Q 4: What is the final decision on listening to vain entertainment and musical instruments? A controversy sparked after a student in the Faculty of Islamic Shari`ah, Jordan University, wrote an article in which he discussed the weakness of the Hadith related in Sahih (authentic) book of Hadith of Al-Bukhari regarding the prohibition of the use of the instruments of vain amusement. The Hadith reads: (At the end of time, some of my people who will regard adultery, silk (for men), female singers, and musical instruments as lawful...) **or as said by the Prophet (peace be upon him). This article created Fitnah (sedition) among us, since it was published in an Islamic magazine distributed here in India. What is your opinion on that? May Allah reward you with the best!**

A: Listening to vain amusement and musical instruments is unanimously Haram (prohibited) as stated by many scholars. The Hadith which was related by Al-Bukhari is Hadith Sahih (authentic Hadith). Those who graded it as weak should be disregarded because many proofs of the Qur'an and Sunnah substantiate otherwise. For instance, Allah (Exalted be He) says, (And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge)

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Veteran Companions of the Prophet (peace be upon him) interpreted the "idle talks" to mean singing. Also, Allah (Exalted be He) addresses Satan, saying, ("And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh's disobedience)) They also interpreted Satan's voice to include singing and pipes. In this regard, we recommend the book titled "Ighathat Al-Lahfan" by Ibn Al-Qayyim who discussed this point in detail. The book is already printed and available.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 17641

Q 3: what is the ruling on being forced to listen to songs and music at work or in public buses and taxies daily?

A: If you cannot stop the music in buses, and you need to travel by them because the distance is too great and you do not have any other means of transportation, then there is no sin on you for that. However, you should denounce the evil as much as you can, even if it is only in your heart.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 18251

Q 4: When we ride our uncle's car, he runs songs. We told him to stop because it is unlawful, but he refuses. Are we considered his partners in listening to songs?

A: You have to forbid the wrong of listening to songs in cars and everywhere. If the driver of the car refuses your advice and you are able to take another car, it will not be permissible for you to stay in his car.

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Fatwa no. 18837

Thanks to Allah, I am a religiously committed woman who observes Salah (Prayer), Sawm (fasting), and worship Allah (Glorified be He). however, I tried many times to give up listening to songs but failed. What can I do?

A: You should turn to Allah, beseech Him (Glorified be He), fear Him in secret and in public, and ask Him to guide you to abandon sins. Moreover, you should recite the Qur'an and remember Allah frequently by Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), and Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"). Supplicate to Allah by saying Du`a' (supplication) such as, "O Allah, make Faith dear to me and make Kufr (disbelief), evildoing, and

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sin hateful to me, and make me of those who are rightly-guided." You should stop listening to songs and avoid the places where they are played. We also advise you to observe Salahs (Prayers) submissively on their due times for Salah prevents one from committing immoral and evil acts as Allah (Exalted be He) said, ﴾Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)﴿ Observing good deeds, avoiding sins, and turning to Allah in prosperity and adversity are all reasons which make Allah pleased with His Servant and guide him.

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The first question of Fatwa no. 2768

Q 1: what is the legal decision on a person who works as a musician supporting himself by preparing choruses and the like?

A: It is not permissible for a Muslim to work as a musician and the earnings he gets from that are Haram (prohibited); rather a Muslim is encouraged to work and obtain Halal earnings. Therefore, it is not permissible to take music as a profession, for musical instruments are forbidden by the Book of Allah and the Sunnah of the Prophet. Allah (Exalted be He) says,

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﴿And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery.﴾ The scholars state that the word "idle talks " refers to musical instruments. The Prophet (peace be upon him) said, ﴾Verily, among my Ummah (nation) there will be people who will deem as lawful: Zina (illicit sexual relations), silk (for men), Khamr (alcohol) and musical instruments.﴾ This Hadith is related by Al-Bukhari. The Hadith states that musical instruments are Haram.

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Fatwa no. 4579

Q: what is the legal ruling on musical instruments, especially when the person who plays these instruments performs all the obligatory Salahs (Prayers) in congregation at their due time. He plays them to perform the Islamic songs. Please, substantiate your answer with evidence from the Qur'an and the Sunnah. May Allah reward you with the best!

A: Like singing, playing musical instruments is Haram (prohibited), even if the person who plays or listens to them is not distracted from performing Salahs at their due time or in congregation. Playing these instruments per se is an involvement in idle affairs and vanity that may lead to neglecting other obligations. It also leads to a gradual deterioration and bad effects on the heart and morality.

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The first question of Fatwa no. 4310

Q 1: A dispute arose between me and my family concerning the permissibility of listening to drums while being beaten, what is the ruling in this regard?

A: It is not permissible to beat or listen to drums. It is only permissible for women to beat Duff (a tambourine-like instrument without bells) to announce marriage in the presence of women only.

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The sixth question of Fatwa no. 7912

Q 6: did the Sahabah (Companions of the Prophet) listen to music?

A: We do not know that any of the Sahabah (may Allah be pleased with them) listened to music, as music is Haram (prohibited).

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Fatwa no. 17108

Q: We work at the radio station in Abha that supports the programs issued from Riyadh and rebroadcasts them again. We have no control over anything; we only rebroadcast the programs which are: the Qur'an program, the general program, and the second program. We would like to inquire about the two latter programs, as they broadcast songs and soap operas, and contain too little goodness in comparison with the Qur'an program. Since we took the job, we and some of our colleagues listen only to the Qur'an program. However, the people listen to the three programs. When there is a dysfunction in the program, we listen to the three programs as well, until the problem is fixed. Then, we only listen to the Qur'an program.

Is this job lawful or not? May Allah reward you.

A: singing and playing the lute and other musical instruments is Haram (prohibited); it is impermissible to do, spread or assist in it.

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Each one incurs sin according to their part in it. The money earned through this is unlawful, as it is considered cooperation in sin. There are many known texts in this regard.

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Fatwa no. 17364

Q: I am a young married man with children and I work as a musician. I play various musical instruments with no singing or dancing in an expensive restaurant where customers are served dinner and beverages while listening to my music, and Khamr (intoxicant) is served upon request. In addition, I am an agricultural engineer and I own fifteen acres of agricultural land, which yield a large income. A young religious Muslim man advised me to give up my job, for it is Haram (prohibited) and to work in agriculture only. My income from music is substantial and helps me support many poor relatives. Some people have told me that my work is Halal (lawful).

Kindly, give me your Fatwa on this matter, for I am keen to abide by Islam and support my family and relatives out of lawful earnings.

A: using and listening to musical instruments is Haram, based on many evidence, of which is Allah's Statement,

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﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿ The Prophet (peace be upon him) stated, ﴾Verily, among my Ummah (nation based on one creed) there will be people who will deem as lawful: Zina (premarital sexual intercourse and/or adultery), silk [for men], Khamr (intoxicants) and musical instruments.﴿ There are many other evidences. Playing music is included in the prohibition of musical instruments mentioned in the Hadith. It is considered cooperating in sin and transgression, as your work induces people to drink Khamr. Accordingly, those who advised you to quit this work are right. You must give up your job at once, repent to Allah, and seek His Forgiveness. Allah will compensate you with better lawful means of income. It was authentically reported that the Prophet (peace be upon him) stated, ﴾Whoever abandons something for the sake of Allah, Allah will replace it with something better than it.﴿

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The second question of Fatwa no. 18420

Q 2: Some say that music which does not arouse emotions is Halal (lawful); what is your opinion?

A: All types of music and musical instruments are Haram (prohibited), nothing is excluded, for it was authentically narrated that the Prophet (peace be upon him) said, (From among my followers there will be some people

who will consider illegal sexual intercourse, the wearing of silk [for men], the drinking of alcoholic drinks and the use of musical instruments as lawful.)

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The third question of Fatwa no. 19129

Q 3: What are the musical instruments that are Haram (prohibited) from the Shari`ah perspective? Please give supporting evidence. What are the permissible ones, if there are any, and give evidence on this. May Allah reward you! If you have books about amusement and singing in Islam, I am ready to read them. Kindly accept my great thanks.

A: All instruments of vain amusement are Haram (prohibited) and should be destroyed, whether musical instruments or others. It was narrated that the Prophet (peace be upon him) stated, (Verily, among my Ummah (nation based on one creed) there will be people who will deem as lawful: Zina (premarital sexual intercourse and/or adultery), silk [for men], Khamr (intoxicants) and musical instruments.) Reported by Al-Bukhari in his Sahih. It was also reported by Abu Dawud and Ibn Majah in Al-Sunan and by Abu Bakr Al-Isma`ily in Al-Sahih. And Allah knows best.

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Fatwa no. 21404

Q: It often happens these days especially during summer that many people celebrate happy occasions and weddings. They hire things for these celebrations such as musical instruments, drums and audio cassette songs for dancing and so. The owners of the shops that sell these instruments see that these audio cassettes are a means for them to attract customers to hire other different things such as carpets and tents and the like. Please, explain the ruling on hiring these instruments and the ruling on the profit of this business and if it has any affect on other possessions. May Allah protect you!

A: It is not permissible to own musical instruments, such as drums, audio cassette tapes of songs, etc. Similarly, it is not permissible to sell such things because this involves cooperation in sin and transgression. Likewise, it is not permissible to earn money from it because as in the Prophetic Hadith, "If Allah forbids something, He, with greater reason, forbids its price." In fact, such instruments have to be destroyed to get rid of them. It is not permissible to use them in wedding celebrations or other occasions because this involves manifest abominable acts.

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The third question of Fatwa no. 18145

Q 3: Five years ago, I was fond of the piano and I wished to

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learn to play it. After a while, I bought a piano, learned to play it and was good at it. Three months ago, one of my Muslim brothers approached me and told me that the piano is among the prohibited musical instruments. He advised me to stop playing it. All praise be to Allah, I have stopped and I left the piano at home for some time until one day I needed some money and decided to sell it. Yet, someone advised me not to sell the piano and when I asked about the reason, he explained that by selling it, I would be spreading evil. I am in dire need of money, what do you advise me to do? Is my friend telling the truth, that I will bear the sin of anyone who buys it and plays it? Bear in mind that I really need the money, as I have mentioned before.

A: it is not permissible to sell musical instruments, since they have no value according to Shari`ah (Islamic law) and their price is ill-gained because it is paid in return for a prohibited object. Allah (Glorified and Exalted be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ May Allah ease things for you!

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The third question of Fatwa no. 7578

Q 3: What is the ruling on women's dancing in front of each other while music is played? Is this permissible? Kindly give us the legal Fatwa in this regard supported with the evidence. May Allah reward you with the best!

A: Dancing while music is played is Haram (prohibited).

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Fatwa no. 14836

Q: I am an officer at the telephone exchange of the city of Riyadh (department of telephone directory 905). On many occasions I receive calls from people enquiring about phone numbers of video and audio cassettes' shops and I do not know whether I should give them such numbers lest I should be participating in sin. Could you please tell me what the ruling is on informing people of the phone numbers of such shops?

A: It is not permissible to tell people the phone numbers of video and audio cassettes' shops as this involves facilitating sin and helping people to commit it while there is a clear text in the Qur'an forbidding this.

Allah (Glorified be He) says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿

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Fatwa no. 4118

Q: We, along with some of our friends, who belong to the people of our town discussed the matter of Al-`Ardah (a sort of a poetic show) which is practiced in the villages of Ghamid and Zahran. Some people regarded it as Mubah (permissible), some considered it Makruh (reprehensible), and others were of the opinion that Al-`Ardah is Haram (prohibited). Evidence for those who regarded Al-`Ardah as Mubah is that the Al-Ahbash had their specific games and when `Umar ibn Al-Khattab objected to this, the Prophet (peace be upon him) commanded him, i.e. `Umar, to let them play. The Prophet said that doing so would let the Jews and the Christians know that Islam is a Din (religion) that permits good forms of recreation. The advocates of Al-`Ardah proceeded that the latter is a sign of manhood and courage. They continued, Al-`Ardah is an ancient habit that the government ratifies. On the other hand, those who were of the view that Al-`Ardah is Makruh justified this by mentioning that Al-`Ardah involves wasting money and time. However, they considered Al-`Ardah permissible if it does not lead people to neglect any Faridah (obligatory act) of their Din. In addition, the advocates of the view that Al-`Ardah is Haram (prohibited) supported their opinion by the following:

Firstly: The `Ardah involves playing on Zir (musical instrument) which is the work of Satan.

Secondly: All the poets of the region follow the modern artistic ways,

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so they honor inferior people and degrade honorable ones only to gain money.

Thirdly: Al-`Ardah involves squandering, for mostly five thousand riyals or more is the fee that is given to every poet. It is noteworthy that the player of the Zir, along with his band, get a similar fee, i.e. at least ten thousand riyals are spent on Al-`Ardah in one night. This sum increases according to the importance of the occasion.

Fourthly: Most of the people who hold Al-`Ardah or are involved in it are conceited, arrogant, and show-offs. Moreover, people started to film Al-`Ardah and then display it in their homes. The matter thus worsened and Al-`Ardah started to be accompanied by dancing.

Fifthly: Women mostly watch Al-`Ardah, while being on the roofs of their houses. They are thus filmed inside their houses and this involves great evils.

Sixthly: When Al-`Ardah is held at night, which is mostly the case, it continues until later than midnight and thus most of those who join it miss the congregational Fajr (Dawn) Prayer because of their being tired and exhausted.

Seventhly: Once it is played on Zir, all surrounding places become busy with cars and individuals and groups start to gather. Some very old men come to watch Al-`Ardah. Some come leaning on their walking sticks and may

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participate in Al-`Ardah because of being overtaken by the situation.

By that means I have explained to you the state of Al-`Ardah and the views of different people on it hoping that your Eminence could provide us with your detailed answer. We will strictly apply your Fatwa In sha'a-Allah (if Allah wills) for we have great confidence that your Fatwas depend on sound knowledge of Qur'an and Sunnah (whatever is reported from the Prophet, peace be upon him) - and is more deserving to be followed. May Allah's Peace, Mercy, and Blessings be upon you!

A: If the reality of Al-`Ardah is exactly as what is mentioned in the question regarding the use of musical instruments, that poets who are involved in it honor basic people and degrade honorable ones only to gain money, that Al-`Ardah involves wasting money, dancing, arrogance, filming those who participate in it and those who watch it so that such a film can be displayed in different ways and places, that women watch Al-`Ardah and all the impermissible acts that it involves while being on the roofs of their houses, and that Al-`Ardah continues until midnight so that all or some of those who joined it miss Fajr Prayer; Al-`Ardah will be Haram because of all the foregoing Munkars (things which are unacceptable or disapproved of by Islamic law and Muslims of sound intellect) it involves. Even only some of these Munkars are sufficient to consider Al-`Ardah Haram. Al-`Ardah of such a description does not have any signs of manhood, courage, or generosity. On the contrary, it involves insolence, lying, enraging those who have been defamed, tempting those who have been excessively praised, squandering and wasting money on useless matters, wasting time, spreading corruption

on earth, following habits of Jahiliyyah (pre-Islamic time of ignorance) and blindly copying fathers and ancestors, conforming to whims and personal desires, and preferring all the foregoing over the Shari`ah (Islamic law) with all the good morals that it encourages.

On the other hand, what the Ethiopians did was a parade that involved training to undertake the acts of war and to use its weapons. The Ethiopians did so on a day of `Eid (Festival) without delaying the performance of any Faridah. Such a parade is regarded as a sign of manhood and heroism.

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Fatwa no. 14644

Q: A game has recently spread in Al-Madinah Al-Nabawiyyah known as "the pipe." It is described as follows: the players set fire around which they scatter salt and dust. Then, some people who seem heedless of the rulings of religion and the Sunnah of the Prophet (peace be upon him) show up and start circumambulating round the kindled fire holding their sticks and playing some musical instruments, such as drums and tambourines. They clap, dance and sing obscene songs that propagate sensuality and forbidden feelings.

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This is the pipe game. Unfortunately, it has become widely known in all districts of Al-Madinah Al-Nabawiyyah, the city of the Messenger of Allah (peace be upon him), every year at the same time, especially on the occasions of festivals. I have informed them of the impermissibility of such a game for the evils it entails and which could be summarized as follows:

1. Kindling fire and imitating fire worshippers and their like. As Muslims, we are prohibited to imitate those who worship fire.

2. Their circumambulation around the fire is forbidden, because it is prescribed only for Muslims to circumambulate the Ka`bah

3. Their use of the forbidden musical instruments, such as drums

4. Their dancing and clapping are legally forbidden as known

5. Finally, their obscene songs that propagate sensuality and forbidden passions

Please, give the legal ruling in this regard for many people became convinced of its permissibility due to some Fatwas issued permitting it. Thus, they began practicing this forbidden game. When I tried to denounce what they do, they told me that I need to support my opinion with Fatwas from trustworthy scholars.

A: the said pipe game is evil and Haram and should be prevented for the above mentioned reasons.

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The third question of Fatwa no. 16402

Q 3: I delivered a sermon on the prohibition of sitting with people who are dancing and singing. I also discussed the game of Al-Zir played by Banu Malik. Some old people of the neighborhood responded that such games are heroic and popular, for they contain no obscene words or any women dancing. Rather the players hold swords, rifles, and beat upon a big Zir i.e. jar, covered with camel skin or a wooden blank covered with cow skin and it is beaten upon twice. The person who beats upon it is called the drummer and is given a sum of money for what he does. Is this kind of playing Haram (prohibited) or Halal (lawful), so that we can answer them? We need your answer on the basis of your official capacity to issue a Fatwa in this regard.

A: beating the Duf is permissible in weddings to announce the marriage and in the presence of women only. As for men, it is not permissible for them to beat the Duf or any other musical instruments, for Allah (Exalted be He) says, ﴾And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery.﴿ The idle talks refer to singing and the musical instruments accompanying it. If customs are in conflict with the rules of Shari`ah, they must be

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abandoned. Subsequently, your efforts to resist evil are right and praised. May Allah reward you. As for playing with weapons as a kind of training and making preparations for fighting the enemy, there is nothing wrong with that, for it is authentically reported that ﴾the Prophet (peace be upon him) did not deny a group of Al-Habash i.e. Abyssinians, who were playing with their weapons in his Masjid (Mosque). Such act is﴿ included in Allah's direction: ﴾And make ready against them all you can of power﴿

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Fatwa no. 18093

Q: In festivals, especially `Eid-ul-Fitr (the Festival of Breaking the Fast), we hold folk celebrations where people gather and beat drums until a late hour at night, and they use loudspeakers that annoy the neighbors. A lot of money is spent in these celebrations to buy animals to be slaughtered, foods and drinks, in addition to the bands that beat the drums.

Please advise concerning the permissibility of taking part in these celebrations or contributing to them. May Allah guide us all to what pleases Him.

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As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: the folk celebration held on the day of `Eid-ul-Fitr by beating the drums until a late time at night and spending money is a Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), especially that it is held after the blessed month of Ramadan.

Thus, the folk celebrations that involve the practices mentioned above should be prevented.

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The third question of Fatwa no. 6682

Q 3: What is the ruling on beating the drums and Duf (a tambourine-like instrument without bells)?

A: It is not permissible to play the drums at all, as it is a kind of vanity. However, using the Duf is permissible only when used by women at weddings to announce marriage, as indicated by the authentic reports.

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Fatwa no. 20842

Q: Most mobiles have musical ring tones. Is it permissible to use these musical tones instead of the regular ring tone?

Could you kindly advise and direct us to what is beneficial for Muslims? May Allah reward you and protect you from harm!

A: It is not permissible to use musical tones on mobiles or other devices, because listening to musical instruments is prohibited as indicated by Shar'y (Islamic legal) evidence. It is enough to use the regular ring tone.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20153

Q: I am an Arabic literature teacher. Am I going to be rewarded for the knowledge that I am teaching, given that the lessons are about all the genres of poetry written in the era of Jahiliyyah (pre-Islamic time of ignorance), whether romantic poetry, satire or others. However, I sometimes feel that I do nothing beneficial; it might even be a sin. What is your opinion on this?

A: teaching Arabic literature and taking a salary for it is permissible, unless the curriculum includes prohibited things such as teaching obscenity,

immorality and breaking the Shari`ah (Islamic law).

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The third question of Fatwa no. 2442

Q 3: What is the ruling on acting the Sahabah (Companions of the Prophet, may allah be pleased with them) in school theaters?

A: The Council of Senior Scholars previously reviewed this question and issued a decree as follows:

1. Allah (Exalted be He) has praised and set clear the high status of the Sahabah. Thus, acting any of them on stage or on the screen is contrary to this Divine praise and is detrimental to the high status and honor which Allah has bestowed upon them.

2. Representing any of them in this way exposes them to mockery and ridicule. Actors are usually people who have no room for righteousness, piety, and Islamic morals in their lives. Moreover, those who put on plays are doing so as a means to earn money, and no matter how much they try to avoid it, it will involve some lying and backbiting. Acting the Sahabah (may Allah be pleased with them) may have an effect on their status in the hearts and minds of the Muslims, or diminish the reverence they have for them, and paves the way for arousing doubts in Muslims about their religion and disputes over the personalities of the Sahabah.

It also necessarily implies that one of the actors will play the role of Abu Jahl and other disbelievers, thus he will have to utter words insulting Bilal, and insulting the Messenger (peace be upon him) and the Message of Islam that he brought. Undoubtedly, this is a great evil. This act may be targeted to confuse the Muslims about their creed, the Book of Allah and Sunnah of their Prophet (peace be upon him).

3. If it is claimed that this serves the interest of calling people to Islam and spreading noble Islamic morals and etiquette through showing exact biographies of those Sahabah is simply an assumption and wishful thinking. Whoever knows the real nature and aims of actors will realize that this kind of acting is in sharp contrast to the real nature of the actors, their standards, lives, and behaviors.

4. It is basically stated in the principles of Shari`ah (Islamic law) that if a certain matter is definitely or probably harmful, it will be forbidden. Acting the Sahabah may serve some interest, but the harm done by this is far greater than any good that might be achieved. Accordingly, to protect those interests and ward off harm, and to preserve the honorable status of the Sahabah of the Messenger of Allah (peace be upon him), we must not allow that.

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The fourth question of Fatwa no. 3843

Q 4: men assume the role of women as broadcast on

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the Saudi TV and officials of the media know it. What do you think of this, dear shaykh?

A: This is not permissible; because: (the Messenger of Allah (peace be upon him) cursed the men who are in the similitude (assume the manners) of women and the women who are in the similitude (assume the manners) of men.) This act of the media and other acts that are against the Shari`ah have been disapproved of and we pray to Allah for us and for those in charge of the media to guide us to what is right.

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Fatwa no. 21023

Q: I am a Radio and Television actor, but I do not perform indecent works. I act some fine works and offer my Salah (prayers) and my Multazim (practicing Muslim) brothers attest that I am closer to my relatives and people of goodness. These days, I notice that my brother's wife who is a practicing Muslim asks her children to forsake me and reject me as a paternal uncle. I have not told my brother about that. Which sin is greater; being an actor or severing kinship ties? Please, advise. May Allah guide you!

A: It is not permissible for a Muslim to work as an actor due to what is involved of belittling the acted well-known figures that the characters represent and

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joke and idle play that do not befit the Muslim. Therefore, we advise you to quit this job and seek another source of income through other lawful channels. Indeed, a Muslim who abandons a prohibited thing for the sake of Allah, Allah compensates him with something better. Allah (Exalted be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿

Perhaps your brother's wife wants her children to forsake you in order to make you dislike your work and this is a good intention - In sha'a-Allah (if Allah wills). If she intends otherwise, it will not be permissible to sever the ties of kinship - it is one of the major sins.

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Fatwa no. 4336

Q: During celebrations and symposiums held in summer activity centers, halls of Islamic libraries and elsewhere, which are managed by religiously-committed Muslim youth, there are some realistic and historical plays. These plays have noble Islamic purposes intending to educate the Islamic youth about the real life, and the running events and plots against Islam allover the world, and the Islamic history.

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They also focus on the sound straightness and the true practices of the Islamic ordinances as done by our Predecessors and the results they achieved thereof; splendid victories, superiority, and practicing the ordinances of Allah in all fields. In these plays, the youth plays the role of those enemies. For example, if there is a play that exemplifies a Masonic gathering in which Zionists plot against Islam, some youth may utter words of disbelief; this is a mere playing of the reality of these meetings and conferences to disclose them. The illustration of the truth is not achievable except by personification. Considering this goal, does this goal justify playing the role of the disbelievers or uttering the words of disbelief? Kindly, elaborate on the issue!

A: If these plays that portray Masonic and Zionistic gatherings and conferences plotting against Islam include the utterances of words of disbelief and the like to copy the reality of these gatherings and conferences and disclose their plots to people, the play or acting is impermissible; it is rather abominable even if it is intended to achieve this goal.

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Illustrating and explaining the truth and the reality of these conferences and their plots against Islam and Muslims do not depend on this personification or these plays. It is easy to explain it without these abominable means, so there is no need for this. There are various ways and methods of explaining the truth and plots, which are set against Islam and Muslims and how to spoil them. So this noble purpose can not be used to assimilate those disbelievers through personification. It is not a justification to utter these words even if they are mocking because there are other alternatives.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions.

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The ninth question of Fatwa no. 5944

Q 9: What is the legal decision on actresses who commit abominable acts publicly and display their charms publicly for all people on the screen? Again, what is the ruling on the actors who commit abominable acts such as kissing and foreplay with actresses? Are these actors and actresses not considered disbelievers who defy Allah? May Allah reward you with the best!

A: This is a manifest abominable act whose prohibition is Ma`lum minad-din biddarurah (well-established religious matters). Whoever commits this act

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considering it a lawful act is a Kafir (disbeliever) who apostatizes from Islam.

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Fatwa no. 20520

Q: Some newspapers and magazines publish the stories of sportsmen or ordinary people who have super powers, such as breaking rocks on their chests, sleeping on pins and sharp objects, bending iron bars and blades with their eyelids, pulling cars with their fingers and other amazing things. What is the Islamic ruling on these actions and those who do them? What is the ruling on interviewing them or watching their interviews?

A: the acts of some foolish people who break rocks on their chests, sleep on pins and sharp objects, bend steel with their eyelids, pull cars with their hair or teeth, swallow blades, chew glass and many other super acts all fall under charlatanry and sorcery. These are similar to the acts done by the sorcerers of Fir`awn (Pharoah), as Allah (Glorified and Exalted be He) says in Surah Al-A`raf, ﴾So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.﴿

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Allah (Glorified be He) also says in Surah TaHa, ﴾Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.﴿ Based on that, it is not permissible to do these things, learn them, spread them, or encourage others to do them. Muslims should fight such acts and report those who do them to the authorities to punish them and to protect people from their evils. Moreover, these acts involve charlatanry, sorcery, manipulating people, spoiling the creed and devouring people's money unjustly.

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The fifth question of Fatwa no. 3303

Q 5: what is the ruling on watching TV and listening to radio? what is the ruling on praying behind a person who watches and listens to them?

A: The ruling on listening to TV or radio and watching TV differs based on what is broadcast on them, whether good or evil. The TV can show lawful as well as unlawful pictures. The same applies to the radio but it is less harmful than the TV since it does not show any pictures. As for praying behind someone who watches or listens to the TV or radio, it depends on what they watch,

whether it is lawful or unlawful, but the prayer will be valid in both cases.

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The first question of Fatwa no. 2133

Q 1: In our city, some people who are not scholars, but who mix with scholars and learn from them, deem the television to be unlawful. They say that by having a television set in the house, the husband, wife and children are as sinful as those who commit Zina (sexual intercourse outside marriage), Allah forbid! Is having a television set at home and watching it Haram (prohibited) or not?

A: Watching television becomes permissible when a Muslim is watching something lawful, such as Qur'an recitation, religious talks, business reports and political news. It becomes impermissible when watching something unlawful, such as dissolute songs with evil lyrics, when men listen to women singers even if it is while performing decent songs and when watching men sway and dance while singing. In general, having a television set and watching it depends on the ruling on what is watched, whether lawful or unlawful.

Furthermore, even permissible shows can be prohibited if the person exceeds the limits in watching them and wastes much time that is better used

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to benefit the person, their family and their nation.

To be on the safe side, a Muslim should better abstain from buying a television set and watching it, for it can be a means to watching and listening to what is unlawful. It can lead to Fitnah (temptation) through watching naked pictures and tempting movements. Moreover, the person who considered having a television set in the house an equal sin to Zina may have been referring to the ear committing Zina by listening to music and the eye committing Zina by watching unlawful pictures. They probably meant to repel you from having a television set and disapprove of those who have. This explanation is true but it needs elaboration to be more convincing. Allah is the One sought for help and is the source of success.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa no. 8128

Q 6: If the house where there are images of animate objects is not entered by angels, what is the ruling on images that enter the house against our will through the television? I do not think there is a house nowadays that does not include a television.

A: The images displayed through the television do not take the same ruling as the fixed images in the house, as the former are displayed and then disappear.

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Fatwa no. 4827

Q: Is it permissible to repair radios, cassette recorders, and TV sets? Will a technician who repairs these sets be called before Allah to account for the programs broadcast on these sets? It should be noted that many such programs are unlawful yet some of them are very useful.

A: Some of the materials transmitted through these sets are unlawful and some are lawful, yet most of these sets are used in watching unlawful materials as we notice in reality.

Subsequently, a Muslim should avoid working in repairing or manufacturing these sets because their evil is far greater than their benefits.

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The first and second questions from Fatwa no. 4826

Q 1 and 2: It is said that all types of singing are prohibited; if this is true, why do official authorities permit opening up stores that sell them and broadcasting them in

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Radio, Television, and the like.

They also state that photography is prohibited; nevertheless, we see photographers taking photos of people, printing and enlarging them, and so on.

A: Practicing unlawful matters by ministries, organizations, or individuals is not a proof its permissibility, for humans are not infallible. However, Allah's Ruling should be clarified to them and they should be advised so as to establish the proof against them and remove the excuse.

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Fatwa no. 5460

Q: I own a shop for recording audio cassette tapes, and repairing radios and TV sets. I copy these audio cassette tapes and sell them at wholesale and retail prices. The materials recorded on these tapes include useful and useless materials. They contain songs, Islamic songs, recitation of the Holy Qur'an and religious lessons. I support a family and suffer from a severe disease in my eyes. My profits from selling audio cassette tapes with songs are much higher than what I earn from repairing radios and TV sets, because they take much more time to repair and also due to the disease I suffer in my eyes. I am a religious person and care much about the lawfulness of my earnings. Some brothers advised me not to sell

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or record songs on audio cassette tapes. It should be noted that audio cassette songs have the largest turnover and make the highest profits, and my children's needs are endless and prices are always going up. My income from repairing these sets does not fulfill our needs unless I add to them the profits from selling song tapes. I therefore ask:

Is it unlawful to sell audio cassette tapes with songs recorded on them? Bear in mind that I do not listen to them, or even know what they are about. I just know the names of the singers. If this is unlawful, what should I do if I depend on the money I earn from it to support my family? I hope you will answer my question, because I am confused and worried about this matter.

A: It is not permissible for you to record songs and music, or the like, on audio cassette tapes nor sell or purchase them even if you do not listen to them. Your work is considered cooperation in sin and transgression with the people who will use these tapes according to the Statement of Allah (may He be Praised and Exalted) states, (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.)

We received a question similar to this one before. We answered it in Fatwa no.4021,which reads:

The religious proofs of the Qur'an and Sunnah indicate that a Muslim should do his best to earn lawful money by seeking lawful employment that brings lawful revenues. As regards the money you earn from the work you mentioned, it is unlawful; because these instruments are predominantly used for unlawful purposes.

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Fatwa no. 4101

Q: My family's relationship with our relatives and neighbors make them watch television in their houses; some of my children even go to watch it secretly. Am I considered a sinner if I buy a television and put it at home, while monitoring my family and teaching them what is useful and what is harmful? Please advise, may Allah grant you success. I am confused whether buying it is Halal (lawful) or Haram (prohibited).

A: Mixing with those whom a person has to visit and share prohibited deeds is not permissible, and being alone is better than sitting with bad companions.

A Muslim should keep themselves and their families away from evil to protect their religion. Every guardian is responsible for their charges; if they perform their duty, they will be safe, whereas if they neglect monitoring their families, they will have committed a sin.

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The third question of Fatwa no. 3501

Q 3: Is it permissible for a Muslim to build and run a cinema?

A: It is not permissible for a Muslim to build a cinema, or run it for himself or for another person, due to the forbidden kinds of amusement it provides. As shown today around the globe, it presents obscene scenes and images that provoke desires and promote lewdness and immorality. Furthermore, it helps women mix with men who are not Mahram (spouse or unmarriageable relatives).

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Fatwa no. 4120

Q: What is the ruling on going to the cinema?

A: Going to the cinema is unlawful, because most of the films displayed include seductive materials. Besides it wastes time on an activity that does not result in a permissible benefit for the Muslim himself, his family, or the Muslim nation as a whole. It also stops a person from making remembrance of Allah and doing his duty, etc.

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Fatwa no. 8923

Q: In the school of teaching the Glorious Qur'an in Huraymela, we have a small lecture hall that does not have enough room for all the attendees not to mention the students. We give lectures and hold scientific seminars and parties in this hall. We would like to record these lectures by videotape, so they may be watched elsewhere. Respected shaykh, we hope to get your advice with regard to the following:

1. Is it permissible to broadcast these lectures and seminars by videotape? It should be noted that they will be broadcast only and will not be recorded on video tapes.

2. Is it permissible to record these lectures and seminars on video tapes, so that they may be replayed for much benefit?

A: First: If the lectures and scientific seminars are not against the rulings of Islam, it will be permissible to broadcast them by videotape to circulate the benefit and spread knowledge.

Second: It is permissible to record the lectures and seminars on video tapes to broadcast them again for more benefit when necessary.

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Indeed, the legal judgment of permissibility and impermissibility has nothing to do with the set itself, for it may be used to serve lawful or unlawful purposes. Hence, if it is used for a lawful purpose, it will be lawful and vice versa.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 8162

Q 1: I want to open a shop for selling and renting videotapes that the Ministry of Information approves of and I adhere to their regulations and remain in accordance with the Islamic guidelines. Is this business or the profit gained from it Haram (prohibited), bearing in mind that I do not want to involve myself in any work which is displeasing to Allah? Video sales constitute the only small business project needing no great capital, yet can produce good income. Please, advise as I am confused regarding this matter.

A: Video, television, radio and other mass media may not be judged on their own to be Halal (lawful) or Haram, for they are no more than devices. It is the manner in which these instruments are used that can be judged. Thus, if they are used for purely prohibited or most likely prohibited purposes or if its good and evil purposes are equal, they will be prohibited. Otherwise, they will be Halal.

Accordingly, if you use videos for good purposes only as you

mentioned, it will be good; otherwise, it will be evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 10807

Q: I am a student in the third year of my secondary school and I am currently living the most critical phase of my life i.e. adolescence. To get to the point, we have two televisions at home; one in each room. I am thus always surrounded by such televisions whenever I am at home. I keep watching dissolute foreign movies which are displayed on television. Not only that. I do what is worse and go to cinemas to watch many movies with lewd scenes that the television does not broadcast. Nevertheless, I continue performing congregational Salah (Prayer) at the Masjid (mosque) on time. I also recite Qur'an and read many religious books. I feel remorse after watching such films and intend to repent but soon afterwards I see a film advertisement and I hasten to watch it.

Respected shaykh, I hope that you will take an interest in my letter and answer me quickly. Please direct me to the right way that will help me give up such a bad habit that many Muslim young men indulge in today.

A: If the reality is exactly as what you have mentioned, it will be Wajib (obligatory) on you to make sincere Tawbah (repentance) to Allah from what you are afflicted with i.e. looking at Haram scenes that the television displays and watching lewd movies. This will keep you away from temptations and help you avoid wasting your time so that you will be able to fulfill your duties towards your Lord and family. Abandoning such a practice will also aid you to look after your studies that will benefit you in matters relating to your Din (religion) and worldly affairs. In order to be able to give up such a practice, you have to seek help from Allah. Also, accompanying righteous friends is positively effective in this regard. On the other hand, you have to praise Allah Alone for guiding you to perform Salah at the Masjid with the congregation. However, it is not sufficient that you pray at the Masjid for there are many other duties of Islam and life. We are afraid that when you persist in such a sin it may lead you to other sorts of disobedience until the evil side of yourself overcomes the good one. You have to fear Allah regarding keeping yourself. You have to have strong determination to avoid ways of distraction and means of evil for hopefully Allah will help you control your desires and make sincere Tawbah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 4246

Q 1: What is the Shari`ah ruling on the cassette recorder? Is it permissible to use it for recording

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Qur'an and other audio material that does not contradict the Shari`ah? What is the ruling on the radio that transmits news worldwide? What is the difference between it and a cassette recorder?

A: the cassette recorder when used to record the Qur'an, scholarly and religious lectures and the like, and using it for recording and transmitting such materials is fine. However, if it is used to record seductive songs, irreligious lectures, evil speech, false allegations, or the like, this is definitely unlawful. The rule is: If the evil of something outweighs its good aspects, then using it is Haram (prohibited).

The same ruling applies to what is transmitted over the radio, its good is Halal (lawful) and its evil is Haram.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The first question of Fatwa no. 8180

Q 1: My brother is not a practicing Muslim and we did not used to have an audio cassette player in our home though I was about to be affected by its corruption. When I was fourteen years old my brother made me go to the market and buy an audio cassette player to listen to songs. However, I did not use it to listen to songs as my family only used the concerned cassette player to listen to Qur'an. I was thus the first person to bring a cassette player into our home as I was influenced by my brother but all praise be to Allah Alone; I did not listen to any songs as my family used the cassette player only to listen to Qur'an. My questions are:

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Firstly: Am I considered sinful?

Secondly: Do I have to take the cassette player out of the house as I was the first person to bring it in? Please provide me with your beneficial answer.

A: If the reality is exactly as what is mentioned in the question i.e. neither yourself nor any member of your family used the cassette player to listen to anything Haram (prohibited), you will not be sinful and you do not have to take the concerned cassette player out of your home.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 9630

Q 1: Is listening to audio cassettes Haram (prohibited)?

A: If the material which is recorded on such cassettes is something which is Haram such as dissolute songs, music, untruthful stories, seductive words etc.; listening to them will be considered Haram. However, if the material which is recorded on such cassettes is Mubah (permissible) or calling to virtue such as Qur'an, proper Islamic lectures, and political and commercial news that do not involve any cheating or Fitnahs (temptations); listening to them will be considered Halal (lawful).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 18952

Q 4: What kinds of bells are forbidden? It is worth mentioning that there are electric bells that make sounds like birds, or bells on alarm clocks where one piece of metal strikes another, and other kinds.

A: the bells used in houses, schools, and so on are permissible, as long as they do not include anything Haram (prohibited), such as resembling the church bells of the Christians, or have musical sounds. If they include any of these, they will be Haram for that specific reason.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21205

Q: In recent times, internet cafes have spread everywhere. What is the ruling on investing in this business, given that they involve some harms and forbidden acts as clarified in the following cases:

The first scenario: The user rents the PC by the hour and connects to the Internet. We do not know what he is going to browse on the net. There are so many useful and harmful programs and sites, and some sites can be blocked by the King `Abdul `Aziz City for Science and Technology.

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However, some users can unblock theses banned sites.

Note: We cannot control a program except by cancelling the service.

The second scenario: There is what is called the Microsoft Chat program that is used for chatting and mailing. Users hold conversations and discussions on useful and scientific matters. Others may be bad users who use vulgar and indecent words. Furthermore, they may send and receive pornographic movies and pictures. It is possible to control sending and receiving of images and movies, but some users manage to break this restriction using devious techniques.

A: If such machines give users access to forbidden and indecent materials that contradict Islamic doctrine or give access to pornographic images, movies and news; or to suspicious conversations or forbidden games, and the owner of the internet cafe cannot prevent such Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) or have control on these devices, then investing in internet cafes is Haram (prohibited). This involves cooperating in sin and transgression. Allah (Glorified and Exalted be He) states: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿

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May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21758

Praise be to Allah Alone. Peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed many queries registered by the General Secretariat of the Council of Senior Scholars with numbers: (7180), dated 11/11/1421 A.H., and (7246), dated, 17/11/1421 A.H., etc. One of them is as follows:

Recently, a playing card game called Pokemon has gained popularity among school students. This game captivates them and becomes the main concern of a large sector of students who are ready to spend their money on its cards. The cards are sold at prices of 10 to 600 Riyals and sometimes of 2000 or 3000 Riyals per card. The students spend most of their time keeping track of the latest news of this game and searching for the latest version everywhere. Because of its vast popularity, special markets and places are founded to sell, purchase, and exchange this game. Furthermore, many competitions where many students participate to

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play cards are held. Even worse, many parents are interested in the latest releases of this game and spare no effort to support their children to enjoy this game. They, being aware of its great effect on the children, use these cards to punish or reward their children. This brief report, which is intended to show some facts and serious threats of this game to the creed, behavior and education of our children, gives an overview of this game emphasizing its negative effects. I provide this information to help the people who care about the proper Islamic upbringing of their children.

Its origin:

Pokemon was originated in the Far East, specifically Japan in the 1990s. It was created by a Japanese video game designer named Satoshi Tajiry whose hobby was collecting bugs. He imagined that the world would be invaded by a huge number of strange creatures and insects coming from space. Man would hunt these species that gradually evolve and transform into higher level creatures. For example, one-headed creatures may evolve into a creature with three heads or

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two hands and legs.

Nintendo, a big Japanese company, was impressed with the idea of the game. They worked on it and hired a large number of designers and painters to create the models of the game. Nintendo imposed gag orders preventing the press from covering the places where the designs are made. They refused to disclose any information to one of the American TV channels which wanted to make a report on these designs.

The game soon began to gain popularity around the globe helping the company make profits of billions of dollars. They have offices in many capitals, create press releases,

periodicals, video tapes and websites. Many TV channels broadcast the programs of the company.

How to play the game:

The producers of the game set rules and regulations for playing bearing in mind the concept of continuity. The player searches for the latest releases endlessly. The game is of various kinds. The complicated kind, which takes a long time to learn, involves a dice, a specific table and medals. In the simple kind, the player who has the card with more advantages knocks out the opponent who has the less advantageous cards.

The card with more advantages contains certain symbols and numbers that increase its value.

The religious violations included in this game:

First: gambling is the basis of the game, as it entails forbidden gambling. Two players compete with each other with a number of cards which have different values. The winner is the one who possesses the advantageous card which knocks out the less advantageous one. The loser, if he does not want to lose the card, may pay its value or the money required by the winner. This is one way of gambling done during Jahiliyyah (pre-Islamic time of ignorance) when men used to gamble away their money and family, and if they lost the gambling, they would waive their money and family to the winner. Allah says in this regard, ﴿Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴾ The situation is not different with this game. The student gambles the cards with the monetary value and the winner takes these cards. If the loser wants to keep the cards, he has to pay their value.

Second: the theory of evolution is a main element. One of the most important things

that makes man condemn this game is adopting the theory of evolution developed by Darwin. This theory states that all species of organisms evolve and that the origin of man was an ape.

Astonishingly, the children frequently use the word "evolution" inside and outside the game. You can hear them saying that this creature contained in the card has evolved to another form. They are fond of this evolution.

Third: the symbols and logos of devious religions and organizations are used. If you consider some of these cards, you will be shocked and upset by what you find. There are symbols, images, and logos that have serious meanings indicating that this game is not intended for entertainment purposes as claimed by its producers and marketers. Many of these symbols are used by organized yet destructive movements who accurately work to spread their devious ideas. This symbolism allows them a wide space to maneuver and deceive whoever they want to mislead. They interpret things as they like to make them attached to that thing and be impressed. A large sector of our children

is attached to this game as the movements planned. I will mention some information that

shows the importance of these symbols, logos, and animations for the devious organizations. They say that the secret is conveyed through the word, image, and texts. The texts are rituals that can not be spread except in partially distorted form. The symbols include the following:

a- The six-pointed star: You rarely find a card that does not contain such a star. It is associated with Judaism, the logo and sign of the state of Israel, and the first symbol of the Masonry organizations in the world.

b- The cross: The game contains many forms of the cross which is the symbol of Christians.

c- The angles and triangles: These symbols have important meanings for many devious organizations; like Masonry.

d- Symbols of the Shinto creed: Shinto is a polytheistic religion that exists in Japan. The Japanese deify the sun, the earth and many plants and animals. The game contains many of these images.

Many people ask about the ruling on playing Pokemon.

A: Since this game involves many religious violations including polytheism and gambling

forbidden by the Qur'an and associated with intoxicants (all kinds of alcoholic drinks) and Al-Ansâb, where Allah says, ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ ﴾Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴿

Furthermore, this game promotes and circulates the symbols of disbelievers and the forbidden images. It is also a form of consuming money unlawfully.

Accordingly, the Committee decides that this game, earnings gained through it, its sale or purchase are all prohibited, for it is a form of gambling that is forbidden by Allah and His Messenger. The Committee also recommends that every Muslim should be careful of this game and prevent his children from playing it to preserve religion, morals and creed.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 16227

Praise be to Allah Alone. May peace and blessings be upon the Last Prophet.

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The Permanent Committee for Scholarly Research and Ifta' has reviewed the request for Fatwa submitted to His Eminence the General Mufti from the director of the Public Relations Department in the Committee. Enclosed is the request for Fatwa submitted by the General Manager of Awareness and Orientation Department in the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV), (no.16/230.), dated 15/9/1413 A.H. referred to the Committee from the General Secretariat of Council of Senior Scholars no. (4901) in 16/9/1413 A.H. He asked a question with the following exact wording:

What is the ruling on naming photo shops and some other shops that sell feminine clothes as "Sayyidy" i.e. (my master) or "Sayyidaty" i.e. (my lady)?

After examining the request for Fatwa, the Committee replied that it is not permissible to use words like "Sayyidy" i.e. (my master) or "Sayyidaty" i.e. (my lady) for stores, because this is applied to all the customers, some of whom may be Kafirs (disbelievers), hypocrites and dissolute people, thus referring to them with these words is absolutely unlawful. It is authentically reported that the Prophet (peace be upon him) said, ﴾Do not call a hypocrite a Sayyid (master), for if he is a Sayyid (master), you will be displeasing your Lord, Most High.﴿ (Related by Ahmad and Abu Dawud).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 11562

Q: I am a young man. In the past my hobby was producing calligraphy, decoration, and plastic arts such as painting, etching, drawing pictures and portraits etc. Praise be to Allah, Allah guided me to the right path and I am now committed to the orders of Allah and His Messenger (peace be upon him). I found out that it is not permissible to draw portraits of humans, because - according to the Prophet's Hadith - the people who will receive the severest punishment from Allah on Doomsday will be the picture makers. My question is, what should I do with the paintings which are more than a hundred paintings? Should I burn them or give them as gifts to other people, or should I sell them especially since I have invested much money in them and I am in dire need for money? Or should I distort them for the Sake of Allah with hope that Allah will compensate me for doing so? What should I do with the camera with which I used to take photos in the past? What is the ruling on the Atari, a video game device, for passing time? I also have a lute. Should I sell it and make use of its value especially since I bought it with my money or what should I do? I appreciate your advice!

A: First: You have to distort all the pictures of creatures that have souls and it is sufficient to distort their heads. After that you may benefit from the paintings by selling them or giving them as gifts to others or benefit from them in any other permissible way.

Second: There is no harm in selling the camera; because it can be used in good and evil purposes just like knives, swords and the like. Whoever uses them in evil purposes commits a sin.

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With regard to the lute and such musical instruments, you should destroy them, for they are used in unlawful purposes only. Praise be to Allah Who blessed you with repentance. We ask Allah to help us all stick to the Truth and grant us useful knowledge and make us act upon it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 9639

Q: What is the ruling on girls' playing with plastic dolls modeled after real girls whom Allah (Glorified and Exalted be He) created. May Allah be far Exalted from what they make. Truly, He is the Only Creator and to Him is worship and lordship!

A: The basic ruling is that all images of things that have souls are unlawful according to the religious proofs that prohibit them. As for images of things that do not have a soul such as trees, buildings, and the like, there is no harm in making toys after them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16443

Q: I am a young man from Algeria. I was a professional boxer and now I am a

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coach. I do not know the ruling on this kind of sport. Would you please inform me as well as my fellow brothers in Djelfa city about the ruling on this kind of sport? Is it Halal (lawful) or Haram (prohibited)? Please provide us with evidence. It is worth mentioning that I receive a salary for training young men.

A: It is not permissible to play boxing because it is dangerous. Allah (Exalted be He) says, ﴾and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh)﴿ and ﴾And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.﴿ Boxing causes great harm without any benefit and therefore, it is Haram. You should abandon this kind of sport and practice any other useful sport.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 9346

Q 2: women may go to beaches with their husbands or fathers. They do not go into the water but they see

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almost naked men and women before them; would their male relatives i.e. father, husband, etc., be considered Dayyuth (a man who is not jealous over his womenfolk)?

A: If the beaches are as you have mentioned, it is not permissible for a Muslim to go there whether a man or a woman, whether there is a Mahram (spouse or unmarriageable relative) for women or not, and whether they go into water or not. These are places of temptation and deniable acts. Those who go there will surely see the peoples' `Awrah (private parts of the body that must be covered in public) which is against the Shari`ah of Allah or mix with women without their Mahram and other scandals. Going frequently to these beaches kills jealousy and allures to sins and abstaining from these places secures safety and preserves chastity and honor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 8593

Q: I am a twenty-five-year-old girl. Five years ago, I put on the Hijab (veil), as I believe in Allah, His Messenger, the Day of Recompense and the torment that awaits the sinner in the Hereafter. I constantly remember the moment of death. You can not imagine how frightened I become when I remember the day when I will die, because occasionally I do things that do not please Allah. I want to be a pure believing girl whose relation with Allah is based on deep Iman (Faith) and obedience. How can I achieve that? I want to ask: is it permissible for a girl to correspond with

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a young man through what is called "acquaintance section", or listen to religious songs performed with the company of modern musical instruments? Why should the pilgrims wear such clothes while performing Hajj?

A: First: It is not permissible for you to correspond with a young man who is not your Mahram (spouse or unmarriageable relative), for such relation stirs Fitnah (temptation) and leads to evil and corruption.

Second: You are allowed to listen to religious songs if they do not contain words that exceedingly praise anyone beyond his status, or propagate lies or utterances of Shirk (associating others with Allah in His Divinity or worship).

Third: Allah orders us through His Messenger Muhammad (peace be upon him) to wear Izar (garment worn below the waist) and the upper garment while performing Hajj and `Umrah (lesser pilgrimage) for a wisdom that is only known to Him. It is for this reason that we should obey Allah's orders in the hope of getting the reward, whether we know the wisdom behind the religious ruling or not. However, some scholars mention that by wearing this kind of garment the pilgrim remembers how people will stand on the Day of Recompense when they will all be gathered in the same place without anything distinguishing between the rich and the poor. Thus, this kind of dress deepens the sense of humility and equality in the pilgrims' souls.

We ask Allah to guide us all to success and make us steadfast in adhering to the truth until we meet Him!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 6279

Q2: What is the ruling on the Muslim countries which allow night clubs, coffee shops and cinemas?

A: It is not permissible for these countries to allow this. In fact they have to protect their people from the evils of this and from all other indecent acts. As regards the coffee shops, the following details should be considered:

If coffee shops serve coffee and tea and such lawful beverages allowing no gambling, no dancing or obscenities, they would be permissible. With these conditions fulfilled, these coffee shops will help some people fulfill particular needs.

If coffee shops serve intoxicants, allow gambling, or are a gathering place for evil people, it would be unlawful to keep them going. In fact, the ruler must remove the evils they may bring about. This will serve a purpose and will eliminate their evil and protect the Muslim nation of whatever may affect its religion and morals.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 3819

Q 2: what is the ruling on collecting stamps as a hobby, knowing that some stamps carry pictures of animate beings? Is a stamp collector allowed to sell them, whether they contain pictures or not,

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to buy Islamic books with the money?

A: It is permissible for a Muslim to collect or sell stamps on condition that they do not contain pictures of animate beings. Otherwise, it is not.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

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Foul practices

Fatwa no. 20714

Q: I ask your eminence to elaborate on some matters that are unfortunately common among some families here in Al-Madinah Al-Munawwarah. For example:

1. when a woman in the post-childbirth period enters upon another woman in post-childbirth, the latter is exposed to Al-Kabsah i.e. the milk will be pressed in her breast, or she will not give birth to other children unless she washes herself with water used to wash a dead person, or she walks on that water, or walks over seawater, or washes herself with the used water of this woman after having a shower while she is in the state of post-childbirth for three consecutive Fridays at the time of the Friday (Salah) Prayer.

2. if there is more than one bride in a wedding, the second should not enter upon the first lest she may take the luck of the first bride. To avoid all the previous cases, there is a necklace called "Al-Mushakhis" worn by women to protect them from Kabsah.

3. no traveler who has just arrived or person who has come from Al-Baqi` is allowed to enter upon a woman in post-childbirth, lest she should suffer Al-Kabsah.

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4. It is the custom of some families here in Al-Madinah Al-Munawwarah to specify certain days for consolation whereas no one is allowed to go during other days, and on other days in which a person who wants to show consolation wants to go, they should go after the Maghrib Salah (Prayer).

5. when someone dies and people go to witness his funeral procession, they should not leave the house until Al-Salab returns. Al-Salab are men who went to attend funeral processions in Al-Baqi`. They think that it is a bad omen for the members of the family and another person may die of the same family if they leave the house.

Finally, kindly accept my respects. May Allah reward you.

A: All the matters mentioned have no ground in Shari`ah. They are just myths that contradict the `Aqidah (Creed). You must avoid them, warn people against them, and rely on Allah in all matters. You must avoid these customs which go against the Shari`ah and stick firmly to the true `Aqidah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. 14468

Q 3: Some old people say that it is not permissible to lay shoes upside down.

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They claim that they would be facing in the direction of Allah. Is this correct? May Allah reward you!

A: Laying shoes upside down is regarded as filthy and hateful. This is because the bottom is used in stepping on the ground where there might be dirt.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19857

Q: A phenomenon has spread among young people; they carry the flags and logos of non-Muslim countries. They buy them; print them on clothes, belts, sunglasses, hats, shoes, rulers, pens, rings and watches. They use them as covers for car seats or stickers on glass. Some of them might buy a real flag and spread it on the front or the back of the car. What is the ruling on buying and hanging such flags?

A: One of the objectives of the sanctified Shari`ah (Islamic law) is distinguishing a Muslim from all the Kafirs (disbelievers) and dissolute people, whether in `Aqidah (creed), morals, manners, way of thinking, appearance, language, and severing all ties of love and loyalty to any Kafir. There are many proofs of the

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Shari`ah, whether textual or implied, on this Islamic ruling, that warn against breaking it or imitating those who do not believe in Allah or the Day of Judgment, and do not abide by the prohibitions made by Allah and His Messenger. Allah (Glorified and Exalted be He) says, ﴾Then We have put you (O Muhammad صلى الله عليه و سلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabarî).﴿ He (Glorified be He) also says, ﴾Never will the Jews nor the Christians be pleased with you (O Muhammad صلى الله عليه وسلم) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad صلى الله عليه وسلم) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any Walî (protector or guardian) nor any helper.﴿ He (Glorified and Exalted be He) also says, ﴾and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allâh has sent down to you.﴿ He (Exalted be He) also says, ﴾Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fâsiqûn (the rebellious, the disobedient to Allâh).﴿ There are numerous Ayahs concerning this issue. ﴾When the Prophet (peace be upon him) saw `Abdullah ibn `Amr ibn Al-`As wearing two suits dyed in saffron, he said to him, "These are the clothes usually worn by the Kafirs, so do not wear them."﴿

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Related by Muslim in his Sahih (authentic) Book of Hadith. It was also authentically reported in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim) that ﴾the Prophet (peace be upon him) did the opposite of what the People of the Book used to do concerning letting his hair hang down.﴿ He (peace be upon him) said, ﴾Do the opposite of what the Mushriks (polytheists) do; keep the beards and trim the moustaches.﴿ Related by Al-Bukhari and Muslim in their Two Sahih Books of Hadith.

There are many known Hadith and Athar (narrations from the Companions) reported on the authority of the Salaf (righteous predecessors) in this regard.

It can be concluded that a person is not considered a true Muslim until their outward appearance and inward reality conform to the orders of Allah and His Messenger. Thus, their loyalty is to Allah, His Messenger and the Muslim brothers, according to Allah's saying, ﴾Verily, your Walî (Protector or Helper) is none other than Allâh, His Messenger, and the believers, - those who perform As-Salât (Iqâmat-as-Salât), and give Zakât, and they are Râki'ûn (those who bow down or submit themselves with obedience to Allâh in prayer).﴿ A Mu'min (believer) should disavow Kufr (disbelief) and Kafirs, whether Christians, Jews, Magi, atheists or followers of other religions which contradict with Islam.

The texts of Shari`ah prohibit imitating the characteristics of Kafirs in saying, deeds, clothing and appearance, in order to protect religion and `Aqidah from perversion,

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so that the Muslims are not attracted to Kufr and misguidance. The Prophet (peace be upon him) said, ﴾I was asked to fight people with the sword closely before the Day of Judgment so that Allah Alone is worshipped. My sustenance has been made under the shadow of my spear; and whoever disobeys me shall be humiliated. A person who imitates any group of people is one of them.﴿ Narrated by Imam Ahmad and others with a good Sanad (chain of narrators). He (peace be upon him) also said, ﴾The one who imitates people other than Muslims is not one of us; do not imitate the Jews or the Christians.﴿ Hadith Hasan (good Hadith), narrated by Al-Tirmidhy and others.

Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) clarified the wisdom of Shari`ah in prohibiting imitating Kafirs and the obligation on opposing them in appearance, such as clothes and so on. He said in this concern:

"Allah sent Muhammad (peace be upon him) with wisdom, which is his way, and the law prescribed by Him. This wisdom includes prescribing sayings and deeds that are contrary to those of the people who deserve Allah's anger and the erring ones. He has asked us to oppose them in our outward appearance, even if most of the people think there is no harm in it.

Sharing our outward appearance causes likeness between both parties, which in turn leads to likeness in manners and deeds, which are something tangible. If a person wears the military uniform, for instance, he thinks the same way and behaves accordingly, unless there is an impediment.

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Another reason is that opposing the outward appearance leads to discrepancy that entails staying away from the means leading to misguidance, being closer to the guided people, and severing ties between the successful followers of Allah and the enemies.

The closer a heart is to Allah and Islam, not only in the rituals of Islam or the belief in it, the further it feels from the Jews and the Christians, whether outwardly or inwardly, and different from their morals that are acquired by some Muslims.

Another reason is that sharing their apparent ways entails mixing with them, so that there is no distinguishing mark between those who are guided and those who are misled. There is a list of other reasons.

All the foregoing applies even when the outward appearance is lawful in itself. If, however, it is one of the signs of their Kufr, it will be considered a branch of Kufr, and agreeing with it entails satisfaction with a sin. This is an original rule that should be kept in mind."

Accordingly, there is no doubt that one of the signs of loyalty to Kafirs is imitating them; wearing

clothes that carry their symbols, such as the crucifix; becoming interested in their photos; becoming fans of their sport clubs; hanging

their flags on cars, houses and shops; naming people after their names; encouraging befriending them; being proud by affiliation to them and their rulers; being dazzled by their ideas that contradict Islam, and such catastrophes committed by those who belong to Islam, while they have no idea that they are thus destroying one of the fundamentals of Islam in themselves and in the Muslims, and weakening the Ummah (nation) more. Truly! To Allah we belong and truly, to Him we shall return.

All Muslims should stick to the guidance of Islam and beware of diverting from it to the way of the misguided Jews, Christians and Mushriks. They should also advise each other with righteousness, Taqwa (fearing Allah as He should be feared) and everything that entails goodness to Islam and the Muslims; and stay away from everything that is harmful to Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Etiquettes of Eating

The first question of Fatwa no. 11292

Q 1: Is it correct that placing food on dining tables involves imitation of the disbelievers? Does eating with a spoon and fork reflect arrogance or imitation of the disbelievers?

A: There is no blame on the Muslim to have his food at the dining table or eat with a spoon and fork. This does not involve imitation of the disbelievers, since these customs are not exclusive to them.

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The second question of Fatwa no. 17467

Q2: It happens sometimes that people dispose of food by throwing it in the garbage. When dustmen collect the trash, they also collect this food. The trash may contain impure things. What is your advice for the citizens and officials in the municipality? We hope that you may send them your advice. May Allah protect you and make Muslims and Islam benefit from your knowledge.

A: it is impermissible to throw edible food in the trash.

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In fact this food should be kept for use at least to feed the animals; because disposing of it in the garbage is an abuse of the blessing of food and a waste of money.

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The fifth question of Fatwa no. 19446

Q 5: Are there any Hadith or traditions that indicate the impermissibility of degrading bread in particular compared to other types of food and blessings?

A: There are many Hadith indicating the obligation of honoring bread, but their Sanad (chain of narrators) have many Da`if (weak) narrators. However, bread, like other foods, is a blessing from Allah to His Servants. We should preserve it and not expose it to degradation by mixing it with impurities, as this is impermissible.

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Rights of Ill-gotten Property

The second question of Fatwa no. 7458

Q 2: What is the ruling on stealing cigarettes from my father knowing that they cause him harm, and that stealing them does not lead to evil consequences?

A: If the case is as mentioned, it is permissible to dispose of these cigarettes as a way of averting harm, provided this does not result in evil consequences. Moreover, it is obligatory on you to advise your father and explain to him the harms of smoking and that it is prohibited.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 20588

Q: There is a widespread opinion of some people which says that it is lawful to take the money and properties of the Kuffar (disbelievers) and even permissible to steal it. What is the validity of such concept or opinion, bearing in mind that such opinion caused many disputes and stirred dissention among Muslims?

A: It is not permissible to usurp the wealth of disbelievers who have been given a peace covenant by Muslims; their wealth is inviolable by virtue of this covenant.

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Fatwa no. 4772

Q: When money earned through lawful means is mixed with unlawful money, what is the ruling on it? This occurs in dealings with individuals as well as government agencies? What is the ruling on using money known to be earned in a suspicious way? Am I permitted to use it though I condemn the person who earns it through these channels?

Is it permissible to work in factories involved in such dealings, while I am aware of it and strongly criticize them? My father insists that I should work with him in the field of accounting.

When my father tells me that he will bear the responsibility and the sin on my behalf; am I then permitted to obey and eat from the money he earns through this work? I can accept other work elsewhere at any salary, but this will displease my father who will directly oppose the idea.

Is it permissible for me to remain in the house of my family? Leaving the house will negatively affect the condition of the family. Bearing all this in mind, I hope Your Honor will carefully study my letter and consider the different influences on me. Islam, on one hand, prohibits me to live on unlawful money, supposing that what I earn is unlawful; and on the other hand, my condition in the house is very difficult since neither I nor anyone of my brothers can leave the house or

even think about that. My presence in the house widely helps prevent many violations that Islam does not tolerate and that which may prevail were I to leave.

A: First, offering and accepting bribes are Haram (prohibited) for the briber, the person being bribed and the mediator between them.

Second, we previously issued a Fatwa no. 2512, 28/7/1399 A.H. in which we explained the ruling on using money earned through both lawful and unlawful channels. The Fatwa reads:

If you know that the source of the gifts you receive or the food that is offered to you is prohibited, you must not accept the gifts or eat the food. The same ruling applies to any Haram earnings. If the Halal (lawful) money a person earns is not separated from the Haram, scholars differ as to whether it is permissible to accept gifts or eat food served by them to their guests. Some scholars say that it is absolutely Haram. Other scholars say that if the Haram money is more than one-third of such a person's property, then, it is Haram to eat food offered by them or accept their gifts. Others say that if the Haram money is more than the Halal, it will be Haram to eat the food they offer or accept their gifts. A third party says that it is not Haram at all to eat their food or accept their gifts. This is the preponderant opinion, as the Prophet (peace be upon him) accepted a roasted sheep from a Jewish woman and ate it, and also according to the general meaning of what Allah (Exalted be He) states, (The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you) It is known that the Jews and the Christians deal in Riba (usury/interest) and do not

care about earning from Halal sources; they earn both Halal and Haram money. However, Allah has made it Halal to eat their food and the Prophet (peace be upon him) ate their food. A group of people reported from the Hadith narrated on the authority of Sufyan Al-Thawry on the authority of Salamah ibn Kuhayl on the authority of Dhar ibn `Abdullah on the authority of Ibn Mas`ud that a man asked him, "I have a neighbor who deals in Riba and he invites me to eat with him." Ibn Mas`ud said to the man, "Enjoy the food and the sin (of dealing in Riba) is on him." However, it is better for Muslims to refrain from mixing, exchanging presents, and frequently visiting such people and to keep the scope of dealing with them as narrow as possible, as interests or necessity requires.

Third, it is not permissible for you to work in these factories, even as an accountant, while you are aware of the conditions you have mentioned above. This involves cooperation in sin and transgression and Allah (Exalted be He) states, ﴾but do not help one another in sin and transgression.﴿ If you have the power to change the prohibitions it involves, then, it is preferable for you to remain in that work due to the reformation and changing Munkar (that which is unacceptable or disapproved of by Shari`ah and Muslims of sound intellect).

Fourth, your father's promise to bear the consequences of the evil acts committed in the factory will not avail you. Allah (Exalted be He) states, ﴾and no bearer of burdens shall bear the burden of another.﴿ He also states, ﴾O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father.﴿

Therefore, it is not permissible for you to obey him in taking that job, even if it displeases him. That is because there is no obedience to man in defiance of the Creator; obedience to man is only in what is good. If you are able to forbid and change the evil acts, you may remain in that work.

Fifth, if your stay in the family's house will most likely rectify condition through advice or will help them give up their violations of the Shari`ah (Islamic law), it will be good to stay with them. Otherwise, you should not, provided that you treat them kindly in order to maintain kinship ties and follow the path of the person who turns to Allah in repentance and in obedience. Indeed, you are more aware of your state and whether or not you can bring about reform and change the evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Care for safety means

Fatwa no. 12359

Praise be to Allah, Alone. May peace and blessings be upon the Last Prophet. The Permanent Committee for Scholarly Research and Ifta' reviewed the question submitted to His Excellency the president by the Media Relations and Internal Production Director, Saudi Arabian Airlines. The question was referred to the Committee from the General Secretariat of the Council of Senior Scholars with no. (4134) in 1/6/1409 A.H. Following is the wording of the questioner:

Dear shaykh, is it permissible for a pilot, co-pilot, and a navigator to recite Qur'an from the Mus-haf (arabic Qur'an) while flying? It is worth mentioning that the plane and the passengers on board might be exposed to evil consequences if the navigators are busy with anything other than their main job. Before taking any action, we would like to take your opinion regarding this matter so that our action will be based on Shari`ah (Islamic Law). May Allah reward you with the best and prolong your lives!

After studying the matter, the Committee replied: You should prevent the navigators from anything that distracts them from doing their job such as reading and the like, for this might expose the plane and the passengers to danger.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa No. 21349

Q 1: It is related in the Authentic Hadith related by Al-Bukhari that (when night falls or it is evening, do not let your children out...) until his statement, (... turn off your lamps) Is this command obligatory or desirable? If it is an encouragement, what makes it to be understood as such and not as a command?

A: The commands mentioned in the Hadith only indicate desirability according to the majority of scholars as stated by some scholars including Ibn Muflih in his book (Al-Furu`, Vol.1, p. 132) and Al-Hafidh Ibn Hajar in (Fath-ul-Bary, Vol. 11, p. 87). Finally, Allah knows best.

May Allah grant us success and peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 7538

Q 2: if a thief breaks into a person's house during the night whether he is armed or not, would it be permissible to kill him? We appreciate your advice and thank you very much!

A: It is permissible to stand against the aggressor, whether an assailant or a thief with the least possible harm.

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If a person can stand against him by a verbal threat, it will not be permissible for him to use force such as beating, killing, or the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 8428

Q: I am a secondary school student. There are some reckless youth in the school with whom I sometimes quarrel. They may insult or hit me on account of looking down on me. What grieves me is that it comes from a Fasiq (someone flagrantly violating Islamic law) who does so not because I am religiously committed, but as a way of ridiculing me in front of a group of youth, though I am able, thanks to Allah, to deter and avenge them. I am fully aware that if these insults and abuses are on account of my religious commitment or aimed at preventing me from performing certain religious duties, I should not lose patience. Nevertheless, what grieves me also, shaykh, is that if I keep patient with the abuse of such youth, they will take advantage of that. I am quite sure that if I am tough on them, the matter will be over and they will even deal with me respectfully. All this happens despite the fact that Islam stresses the protection of a Muslim's personality and prestige among people. It is worth mentioning that those people are Fasiqs who declare their Fisq (flagrant violation of Islamic law) and disobedience in public and do not respect Islam.

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1. How should I behave with those youth in the light of Shari`ah?

2. When my schoolmate says a word of Fisq and sings persistently in front of me.

3. When someone at school insults the religion of Allah (Glorified and Exalted be He) in front of me.

4. When a teacher in my school blasphemes Allah's Religion.

What should I do with all of them?

Should one observe patience when facing harm even with respect to mundane issues? What perplexes me is that if I stay patient with these insults, I would lose my dignity, bearing in mind that I am a Da`y (caller to Islam) in the school, so Da`wah (calling to Islam) would be put off. Kindly give me your Fatwa, may Allah reward you with the best!

A: If the case is as you have mentioned, bring witnesses of the attendants upon their foolishness and harm. You should ward off their evil by goodness, and tell the headmaster or the person in charge to discipline them and put an end to their evil according to what he/she considers in the interest of all. Besides, you should stay patient in anticipation of Allah's Reward.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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(Part No. 26; Page No. 320)

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Cooperation in righteousness and piety

The first question of Fatwa no. 17776

Q 1: We are some knowledge seekers. All praise be to Allah, we are currently studying the book "Fath Al-Majid fy Sharh Kitab Al-Tawhid" and the juristic book "Subul Al-Salam Sharh Bulugh Al-Maram". The problem is that we suffer from some sort of slackness and one of our knowledgeable brothers, although none can verify this but Allah, suggests that we specify certain days each week to offer Qiyam-ul-Layl (standing for optional Prayer at night). He advised us to visit the graves, fast, visit sick people and do similar acts, and to guarantee that we are serious, the person who slackens has to pay a sum of money. Some of us agreed while others wanted to make sure of this method's legality first by asking trustworthy scholars. Please advise us in this regard.

A: The suggestion you mentioned in your question is not valid and you should not commit yourselves to it, as there is no evidence in the Qur'an and Sunnah (whatever is reported from the Prophet) supporting it. Taking money through this means is not permissible. Moreover, anyone who wishes to do good should do so without entering into a similar commitment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 18098

Q 4: We have a lot of leisure time during the summer vacation.

Based on our desire not to waste this time in what displeases Allah, we thought of joining the summer centers. These centers differ according to their administrations. Here in Jeddah, we have one of the biggest and most popular summer centers due to two reasons:

Firstly: Those in charge of it are righteous knowledge seekers, although none can verify this but Allah.

Secondly: The equipment in the center are not available in any other center. The center is open all week days except Thursdays and Fridays during the summer. We memorize the Qur'an, learn Hadith and hold religious lectures and seminars, in addition to other cultural, social and physical activities plus the academic and interactive courses and the enjoyable field trips. All of this is done in a religious atmosphere that encourages doing acts of obedience to Allah and discourages all acts of disobedience. We even feel religiously better and away from Satan's evil insinuations.

After putting everything before you, what is your opinion in this regard?

Do you advise us to continue going to this summer center? Please answer us, and may Allah reward you and bless you!

A: There is no harm in joining a summer center, which benefits you and saves your time, as long as those in charge of it are righteous people and there are no evil acts involved. We ask Allah to guide everyone to what pleases Him!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fifth question of Fatwa no. 18192

Q 5: Advise me, may Allah protect you!

A: I advise you to have Taqwa (fearing Allah as He should be feared) in secret and in public, to hold fast to the Qur'an and Sunnah (whatever is reported from the Prophet) and to recite the Qur'an with contemplation and deep thinking. Seek to have a better understanding of your religion from trustworthy Muslim scholars and read the books of the Salaf (righteous predecessors) which clarify the judgments of the Qur'an and Sunnah, such as those written by Shaykh-ul-Islam Ibn Taymiyyah, his student Ibn Al-Qayyim and Shaykh Muhammad ibn `Abdul-Wahhab and his children. Here are two useful titles: "Fat-h Al-Majid" and "Taysir Al-`Aziz Al-Hamid" which explain "Kitab Al-Tawhid" by Shaykh Muhammad ibn `Abdul-Wahhab.

Furthermore, I advise you to beware of Bid`ah (innovation in religion), temptations and evil ideas and to ask Allah for well-being in your religion and worldly affairs.

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The third question of Fatwa no. 16021

Q 3: some tapes come from the Kingdom of Saudi Arabia, which contain poetry but it seems like singing such as the tape of (Hadim-ul-Ladhat); could you kindly advise?

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A: Tapes may contain good material such as the tapes of scholars and others may contain harmful and useless material such as the tapes of aberrant or ignorant people who can not differentiate between right and wrong. The tape you mentioned is questionable as it was not issued by a reliable foundation.

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Permanent Committee for Scholarly Research and Ifta'!

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Fatwa no. 14492

After six years of deviation, I became a religiously committed person, praise be to Allah. However, I am still attached to the past. When I intend to go to the Masjid (Mosque) to attend gatherings of Dhikr (Remembrance of Allah) and learning, I become hesitant under the pretext that I am not worthy of sitting with these good and pious people, and so I turn back before reaching the door of the Masjid.

A: You have to praise and thank Allah Who saved you from this deviated and aimless life and led you to the light of guidance and Iman (Faith), and from indulging in a life of corruption and endless sins to the light of obedience and Yaqin (certainty). You should preserve this blessing by increasing acts of obedience and worship, sitting with righteous companions and listening to scholars as well as attending learning circles in Masjids. You should try hard not to let Satan drag you away from the path of guidance; rather stick to gatherings of Dhikr

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for all goodness is to be found in them, and always be on your guard against bad companions, as the Prophet (peace be upon him) warned against befriending them and likened bad friends to the one who works the bellows, for he will either burn your clothes or you will notice a bad smell from him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The eighth question of Fatwa no. 10825

Q 8: What is the ruling on preventing a speaker from admonishing people in the Masjid (mosque)?

A: He should not prevent him if he is well qualified to deliver religious speeches, rather he should listen to him and help him do his duty as much as he can.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 14096

Q 1: I work in a governmental authority. Sometimes we have to stay for night shifts or to stay in the authority building for ten days or so. During this period and while staying on duty during shifts, people gather in a hall

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to watch TV. There are some people who smoke and sometimes TV broadcasts a song loudly and everyone hears the sound; songs, women, drums, and music. I intended to take the office key and sit away from them. However, I hear songs and when I advise them, they say, "O devout man, you are free from blame" or something like that. Thus, I ask the managers during the night to give me the key to one of the offices to record some transaction or to take the key to open an office. Unfortunately, I still hear the music and smell the smoke. What should I do? Could you kindly advise. May Allah reward you. Please, guide me to save myself from this evil.

A: You have done well by keeping away from this gathering of idle talk. We ask Allah (Exalted be He) to support you and us on the right way. You should keep on advising them in the best manner, with wisdom and with good words. As long as you secluded yourself in another place, there will be no blame on you. You may busy yourself with useful activities like reading.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The sixth question of Fatwa no. 19051

Q 6: A woman was pressured by another woman to accompany her to

a charlatan. She says that she was not satisfied with this. While she was on the way, she kept asking Allah for forgiveness. The woman whom she accompanied was lost on the way, and the woman accompanying her knew the way, but did not tell her the right way, because she does not believe in such charlatans, and she did not want to go there. How can this woman expiate for what she did? Is she considered a Mushrik (one who associates others with Allah in His Divinity or worship)? Will Allah accept her Tawbah (repentance to Allah)?

A: She should perform sincere Tawbah of this bad deed and not do it again, as helping a corrupt person in their corruption makes one earn a sin. consulting imposters and charlatans is prohibited, and Allah (Exalted be He) says, ﴾but do not help one another in sin and transgression.﴿ Accompanying her Muslim sister to imposters and charlatans does not render her a Mushrik, unless she believes in what they say. In this case, she falls under the category mentioned in the Hadith narrated by Abu Hurayrah (may Allah be pleased with him), that the Prophet (peace be upon him) said, ﴾If anyone resorts to a diviner or a soothsayer and believes in what he says, they have disbelieved in what was revealed to Muhammad (peace be upon him).﴿ (Related by Imam Ahmad in his Musnad (Hadith compilation), Abu Dawud, Al-Tirmidhy, Ibn Majah, Al-Bayhaqy and Al-Hakim, who ranked it as Sahih (authentic) according to the conditions put by Al-Bukhari and Muslim. It was also narrated by Abu Musa that the Messenger of Allah (peace be upon him) said, ﴾Three (sorts of people) will not enter Jannah (Paradise): the one addicted to Khamr (intoxicant), the believer in magic and the severer of the ties of kinship.﴿

(Related by Imam Ahmad in his Musnad, Ibn Hibban, Al-Tabarany and Al-Hakim who ranked it as Sahih. It was also acknowledged by Al-Dhahaby).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12503

Q: i owned part of a shop for songs recording. After knowing that our work in recording songs is unlawful, we estimated the shop and its contents at the price of 40,000 SR. I then bought the share of my partner and paid him 20,000 SR intending to close the shop and destroy its contents. One of my brothers asked a shaykh about this and he told him I should sell the shop and give its price as charity instead of destroying its contents and wasting money. After this Fatwa, I felt confused; should I sell it, destroy it, or turn it into an Islamic recordings shop, a choice that will cost me 20,000 SR? I cannot afford this sum of money, for I am a prisoner.

Your Eminence General Chairman of the Departments of Scholarly Research and Ifta', I hope to receive a written Fatwa in this regard:

Should I sell the shop with its contents and give its value as charity or destroy the tapes and sell the equipment and the decor to other shops of recording stereo songs because this equipment is very expensive?

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It should be noted that the stereo equipment is used only in recording songs. I appreciate your advice! May Allah reward you with the best!

A: Knowing the legal ruling of your work is a blessing from Allah, for which you should thank Allah (Glorified and Exalted be He). With regard to your recordings shop, you should turn it into an Islamic recordings shop.

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Avoiding the means of temptation

The second question of Fatwa no. 6287

Q 2: what is the ruling on traveling abroad to western or eastern countries for work especially in these hard circumstances and the difficulty of traveling to Muslim countries either because the countries do not allow it or because of the absence of security and protection?

A: There is no harm in traveling for work to eastern or western countries as long as it will not result in certain evils. It is the people themselves who decide if traveling to the non-Muslim land will result in evils or benefits for them, if they acquire religious knowledge and are able to manifest their religious beliefs and do not fear temptation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 21024

Q 1: What is the ruling on traveling to the Arab and Muslim countries for the purpose of tourism, bearing in mind that we do not go to places of amusement?

A: It is not permissible to travel to places of corruption for the purpose of tourism, for this endangers one's faith and morals. The Shari`ah came to block the means leading to evil.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 3272

Q 1: What is the Islamic ruling on children raised from their father's ill-gotten earnings?

A: It is not permissible for a father to raise his children from ill-gotten earnings. This is well-known to the questioner. As for the children, they are blameless; it is the father who is responsible.

If the entire household was established from stolen money, the heirs should return the money to its owners, if known; otherwise, they should give it in charity, such as maintaining Masjids (mosque) and supporting the poor on behalf of the owner. Likewise, if a part of the household is out of stolen money and some is from the grandfather's money, the heirs should return the equivalent of the stolen money to its owners, if they are known; otherwise, they should spend it in charitable causes.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The first question of Fatwa no. 16021

Q 1: How did the Prophet (peace be upon him) deal with the teenage period of Muslim youth, in order to help them go through this stage?

A: The Prophet (peace be upon him) paid great attention to Muslim youth, and gave them and their parents special guidance and instructions. He (peace be upon him) addressed the parents by saying: ﴾Command your children to pray when they become seven years old, and smack them for (neglecting) it when they become ten years old; and arrange their beds (to sleep) separately.﴿ (Related by Ahmad and Abu Dawud) He (peace be upon him) addressed the youth by saying: ﴾O young people! Whoever among you is able to marry, should marry, for it is more effective in lowering the gaze and protecting one's chastity; and whoever is unable to marry, is recommended to observe Sawm (Fast), for it will be a shield for him (i.e., diminishes his sexual desire and keeps from falling into sin).﴿ (Agreed upon by Imams Al-Bukhari and Muslim)

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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The fourth question of Fatwa no. 8124

Q 4: Some Muslim brothers insist upon disallowing the mixing between girls and boys in this age, are we to blame?

A: If the mixing is as you have mentioned in the beginning of your letter, between four and five years old, there is nothing wrong in this.

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Fatwa no. 1600

Q: Is it permissible for a boy to sleep with his mother and his sister if he has reached the age of puberty?

A: It is not permissible for boys who have reached the age of puberty or ten years of age to sleep with their mothers or their sisters in the same bed, out of protection of honors, to keep away from Fitnah (temptation) and block the means leading to sin. The Prophet (peace be upon him) asked us to separate the beds of boys and girls when they reach the age of ten in his saying, ﴾Command your children to offer Salah (Prayer) when they become seven years old; beat them for (neglecting) it when they become ten years old; and arrange their beds (to sleep) separately.﴿

As for those who have not reached the age of puberty yet, they are asked to take permission when entering the rooms three times when `Awrah (private parts of the body that must be covered in public) are most probably revealed. Allah (Exalted be He) says, ﴾O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before Fajr (morning) Salât (prayer), and while you put off your clothes for the noonday (rest), and after the 'Ishâ' (late-night) Salât (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allâh makes clear the Ayât (the Verses of this Qur'ân, showing proofs for the legal aspects of permission for visits) to you. And Allâh is All-Knowing, All-Wise.﴿

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Those who have reached the age of puberty are required to take permission at all times. Allah (Exalted be He) says, ﴾And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allâh makes clear His Ayât (Commandments and legal obligations) for you. And Allâh is All-Knowing, All-Wise.﴿ All this is for the purpose of keeping away Fitnah, protecting honors and eliminating the means leading to evil.

As for boys who are less than ten years old, it is permissible for them to sleep with their mothers and sisters in their beds, as they need care and to remove hardship. However, if there is no fear of Fitnah, it is permissible for them to sleep in the same room, even if they are adults, but each one on a separate bed.

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The twelfth question of Fatwa no. 21672

Q 12: A man has many children and lives with his family in a small room that hardly accommodates them. What should he do in order not to contradict the order of the Messenger of Allah that children should be separated in beds at certain age?

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A: having separate beds for children is Wajib (obligatory) according to one's ability. The Muslim should strive hard to fulfill that. Allah (Exalted be He) said, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ The Prophet (peace be upon him) said, ﴾When I command you to do anything, do of it as much as you possibly can.﴿

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 21593

Q 2: what is the meaning of the statement of Allah's Messenger (peace be upon him): ﴾and arrange their beds so that they sleep separately?﴿

A: The meaning is to separate between boys and girls, each one should have his/her own bed. They should not sleep beside each other, in order to block means leading to sin and corruption.

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The first question of Fatwa no. 15065

Q 1: Why does Islam prohibit a brother and sister from sleeping together?

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A: The Prophet (peace be upon him) prohibited brothers and sisters to sleep in the same bed under one cover, in his statement: "Command your children to perform Salah (prayer) when they are seven years old, and beat them for (not offering) it when they are ten, and do not let (boys and girls) sleep together." This is because at this age males begin to feel inclined to females and vice versa, along with lacking sound reasoning. Satan may be able to induce them to commit what is unlawful.

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The first question of Fatwa no. 9297

Q 1: What are the ways used by Satan to seduce man?

A: Satan tempts man in many ways:

- He can seduce him through his sexual lust to commit Zina (adultery) and have Khulwah (privacy with a member of the opposite sex) with non-Mahram women in addition to looking lustfully at them and listening to their songs and the like of other forbidden acts. Satan keeps tempting man until he commits this heinous sin.

- Gluttony is another way to sin. Satan may seduce man to eat from unlawful earnings or to drink Khamr (intoxicant) and become addicted to drugs.

- The innate instinct of possession and man's inclination to richness and wealth are ways used by Satan who tempts man to be heedless of the ways he gathers money from, whether Halal or Haram, thus he begins to take people's money unjustly by means of Riba (Usury), theft, usurpation, cheating

and the like.

- Needless to mention the instinct of controlling others, boastfulness, and arrogance whereby man despises others and mocks them. These are only some ways through which Satan could seduce man away from the path of righteousness.

For further clarification, you could refer to the book entitled "Talbis Iblis" by Abu Al-Faraj Ibn Al-Jawzy.

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Fatwa no. 18442

Q: I am a sixteen-year-old man living in Al Zarqa city, Jordan. Thanks to Allah, I offer the five obligatory Prayers in congregation and recite the Glorious Qur'an regularly. However, Allah (Glorified and Exalted be He) predestined me to be vulnerable before the lust of sight. I try as much as I can to avoid looking at unlawful things. I even asked Allah to prevent me from looking at unlawful things; yet I like to do this. A year ago, I performed `Umrah (lesser pilgrimage) and supplicated to Allah at Multazam (the place between the door of the Ka`bah and the Black Stone) for it. Later, after my return, I felt my will was too weak to stop looking at unlawful things. What do you think the solution is? I sometimes think of gouging one of my eyes out. Perhaps this will teach me a lesson!

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I appreciate your advice.

A: Your duty is to abandon looking at unlawful things, regret the sins you committed, repent, and resolve never to commit the likes of it again. What you have mentioned about Allah's predestining you with inability to lower your gaze is a trick from the devil to make you fall into temptation and confusion. Allah (Glorified be He) orders His servants to lower their gaze and fortify themselves against adultery, but He does not burden them beyond the scope of their abilities. Allah (Exalted be He) says, ﴾Allâh burdens not a person beyond his scope.﴿

We advise you to avoid the places where temptation exits and sexual desire is excited. It is not permissible for you to gouge one of your eyes out intentionally to get rid of striving against your soul that persistently enjoins you to commit evil and to escape devil's temptation. In fact, you should seek Allah's Help and ask Him to support you. You should have strong resolve to avoid prohibitions and know that the devil's plots are feeble. Allah (Exalted be He) says, ﴾Ever feeble indeed is the plot of Shaitân (Satan).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 6430

Q 3: What is the ruling on a Muslim who boards

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a crowded plane and is forced to one of the following cases?

1. A group of women surround him; two on each side, one in front of him and a fourth one behind him.

2. He sits face to face with a non-Mahram (not a spouse or an unmarriageable relative) woman, Arab or other.

3. He sits beside a non-Mahram woman who may be very old.

4. His seat faces the flight hostess who sits in her seat for a short period after takeoff and before landing of the plane. Sometimes, there are no empty seats left on the plane, or the passengers refuse to exchange seats so that the crew cannot do anything to help him change an inappropriate situation.

A: If traveling by plane is necessary and the cases you mentioned are inevitable, you should choose the case which involves less Fitnah (temptation) based on the rule of applying the lesser of two harms or evils. Additionally, you should lower your gaze as much as possible. However, if traveling by plane is not necessary and you have other alternatives, you should avoid that to guard your faith.

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The second question of Fatwa no. 4564

Q 2: In most cases when I ride a bus it is congested. then, is it better to remain sitting when I find an aged person who wants to sit or to stand and try to make a room for him? It is worth mentioning that this may result in touching women on the way.

A: If the reality is as you mentioned that making a room will result in touching women, you should stay still in your place to escape the causes of temptation and evil.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 18845

Q 3: Is it permissible for a Muslim man to take the bus which carries many women?

A: It is not permissible for a Muslim to intermix with non-Mahram women in buses or elsewhere, because this may lead to Fitnah (temptation).

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Fatwa no. 13667

Q: I am one of the engineers who work in the municipality of the Sacred Capital city (Makkah), in the Department of Building Licenses. A citizen submitted a request to start a health center for physical therapy. It will be divided into two sections, one for males and the other for females. After examining the maps of the project, we noticed that there will be a swimming pool in the female section in a large area. When we informed the project owner that it is not permissible to construct this swimming pool because swimming requires women to wear tight clothes which if not displaying their `Awrah (private parts of the body that must be covered in public) will at least make them noticeable. As we know there are parts of women's bodies that should be properly covered in front of other women. We told the owner of the project that he should not build this swimming pool as a means of blocking what may lead to the unlawful. It is quite possible - especially in our time - that a person who does not fear Allah- even a woman- may film women stealthily whether by still photo cameras or video cameras which are common in our time. This is a great temptation which will make this center a place for evil and temptation rather than a health center. As we know, all that leads to committing the unlawful,

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is itself unlawful.

After we explained this to the owner of the project, he asked for a Fatwa from Your Honor that confirms the unlawfulness of building this swimming pool for women. I hope Your Honor will explain the ruling of Shari`ah on this matter. It should be noted that the project is still in the designing phase and not yet completed. May Allah reward you.

A: It is not permissible to build a swimming pool for women in this center, because preventing evils has priority over bringing benefits.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 15562

Q1: I work for the Ministry of the Interior, Special Forces Department. We have been assigned work that requires us to secure aircraft. We usually travel outside the Kingdom of Saudi Arabia. We may stay for several days in some countries. When we return to the airport, we search the passengers lest there may be explosives or weapons with them. However, we face great Fitnah (temptation) in our work. We may get on the same bus with the air hostesses when we go from the hall of the airport to the aircraft, or from the aircraft to the hotel.

The question now is, what is Your Honor's view on this work, and what do you advise us to do?

A: There is no doubt that jobs permitting intermixing between men and women are considered a great temptation. What you mentioned about getting on the same bus with air hostesses when you go to the airplane, or when you go from the airplane to the hotel, is a source of great temptation. You must do whatever protects you from it. You should ask the officials to assign you a bus and a separate bus for air hostesses to avoid temptation. Allah Willing, the officials will not refuse a request that achieves a legal benefit, but you have to draw their attention to it. In this way you will be rewarded for doing a good deed in this important issue. In fact you should advise the officials to do without air hostesses and replace them with men.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The third question of Fatwa no. 19564

Q 3: is it permissible for female nurses to clean male patients and see their private parts, because it is impossible for them to clean themselves?

A: It will be permissible for a female nurse to see the private parts of male patients when necessary, if there is no male nurse to do that job. Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿ If male nurses are available,

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it will not be permissible for female nurses to do that.

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The third question of Fatwa no. 6754

Q 3: Is it permissible for a bachelor to think of sexual intercourse (imagine having sexual intercourse with his future wife)?

A: This is not permissible, as it leads to committing sin and corruption.

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The third question of Fatwa no. 16370

Q 3: i heard a man saying that when he yawns, he covers his mouth so that Satan may not enter inside him. He attributed this to the Prophet (peace be upon him) and claimed that it was mentioned in the Sahih (authentic) Book of Muslim. Is this true?

A: It is Mustahab (desirable) for those who yawn to restrain it as much as possible and cover their mouths. The Prophet (peace be upon him) said, (When one of you yawns, you should try to restrain it with the help of your hand, since it is Satan that enters

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therein.) Narrated by Muslim. In another narration, (You should cover your mouth with your hand and not yawn in a loud voice, as Satan will laugh at you if you do so.)

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The second question of Fatwa no. 13332

Q 2: One of the Ma'mums (people being led by an Imam in Prayer) yawned widely. After Salah (Prayer), a man claimed that yawning during Salah without covering the mouth invalidates Wudu' (ablution). Is this true? Please advise, may Allah reward you.

A: It is prescribed for those who yawn to cover their mouths. It was authentically reported from Abu Sa`id Al-Khudry (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, (When one of you yawns, you should cover your mouth with your hand.) Otherwise, Satan will enter inside you. However, yawning does not invalidate Wudu'.

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Common habits

The ninth question of Fatwa no. 5310

Q 9: Some parents order their children to walk on them when they suffer from pain in the bones, or the back. We told them that it is not permissible for a child to walk on his parents on the floor, but the parents say that they accept this. Is this Mubah (permissible)?

A: There is no harm in a child walking on his parents so long as the purpose is to treat pain in their bones and backs, not to hurt them.

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The second question of Fatwa no. 20195

Q 2: In our country, we are used to giving the young children a little sum of money as a gift on the days of `Eid-ul-Fitr (the Festival of Breaking the Fast) and `Eid-ul-Adha (the Festival of the Sacrifice) to make them happy. what is the ruling on this gift? Is it considered a Bid`ah (innovation in religion)? Please advise, may Allah guide you.

A: There is no harm in this. It is a good habit; and bringing happiness to the Muslims, whether young or old, is something encouraged by the sanctified Shari`ah (Islamic law).

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 4717

Q: a Muslim has a garden of weak palm-trees that produce few dates and uselessly occupy space in the garden. When he wanted to cut them, people told him that it is prohibited to cut palm-trees or similar plants. Is this correct? Please, advise. May Allah guide you!

A: If the case is as has been mentioned, there will be no blame in cutting such palm-trees - In sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 6448

Q 2: What is the ruling on kissing the hand of the father out of respect and gratitude without any other intention? What is the ruling on giving the father the title of (master) out of respect?

A: If a person kisses the hand of another person out of honor or because of his knowledge and fatherhood without taking it as a habit at every meeting, there will be nothing wrong with that.

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If it is repeated every time they meet each other, it will be Makruh (reprehensible).

It is Makruh to give the title of (master) to the father because (when some Sahabah (Companions) said to the Prophet (peace be upon him), "You are our master," he said, "The Master is Allah.") Furthermore, this may promote arrogance in the person being addressed in this way.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21655

Q: Recently, cafes have become common and widespread in cities and villages. These cafes are equipped to serve a large number of youth, as they make water pipes and tobacco available, the place is air conditioned, and youth are able to watch satellite channels.

Your Honor knows the gravity of these cafes and that they are one of the ways of destroying youth. They are opened all day long and the youth gather in these cafes

at any time.

Many youth claim that these cafes are legal and scholars do not prevent them. Some say that the owners of such cafes bear the sins and others enter such places for amusement and having fun, drinking tea, coffee, and watching TV, etc. The owners of the cafes believe that the sin is on those who sit in the cafes willingly and no one forces them to go. Others do not care whether it is Halal (lawful) or Haram (prohibited) as much as they care for their profit. We implore Allah to grant us safety!

selling and maintaining water pipes in shops became widespread as these shops are licensed and they serve the owners of the cafes and anyone who uses the water pipes. We ask Allah to guide us and them!

Your Honor, the dangerous effect of these cafes has increased and they have become gathering places for evil people. This has led to the destruction and the corruption of many youth and their running away from parents and schools. They go to these cafes in the morning. I ask your Honor to issue a Fatwa with regard to the ruling on opening and going to cafes? Who bears the sin in this case? What is your advice to Muslim youth?

A: Water pipes, hookah, and tobacco are from the evil prohibited things which adversely affect one's body and wealth. Allah (Exalted be He) states in describing Prophet Muhammad (peace be upon him): ﴿he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴾ It was authentically reported that the Prophet (peace be upon him) said, ﴿There should be neither harming nor reciprocating harm.﴾ Therefore, it is not permissible to smoke, sell, or promote such things. It is not permissible either to establish, frequent such cafes, or sit at any of these places unless you can advise others and you are able to change the evil. Allah (Exalted be He) states, ﴿And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them.﴾ and ﴿And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic.﴾ These two Ayahs (Qur'anic Verses) can be applied to attending

sinful and immoral gatherings where the commands and prohibitions of Allah are devalued. Anyone who sits in such gatherings and does not oppose their behavior will bear the sin with them. In his book, "Ahkam Al-Qur'an (Rulings of the Qur'an)", Ibn Al-`Araby wrote

that the previously mentioned Ayah proves that sitting with those who do Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) is not permissible. In fact, these cafes are places of evil, corruption, and many foolish persons. A Muslim should avoid sitting in such places to save his Din (Islamic way of life) and his morals.

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Fatwa no. 1162

Q: At some stations passengers get into taxis and cars that leave by turn. Each car's turn usually is about ten to fifteen days. Other drivers steal passengers to load their own cars without the knowledge of drivers who wait their turn on the designated line. Is it Halal (lawful) to take the passengers secretly in violation of the established rules?

A: in principle, it is permissible for passengers to travel by taxis that move in turn or otherwise. However, if the Muslim ruler or his deputy passes a specific law to regulate the process of transporting passengers by taxis or cars in a manner that guarantees the interests of drivers and passengers, it will be his exclusive right.

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Effecting such laws aims at the realization of justice, prevention of bad feelings, and assigning rights to deserving citizens. In this case, drivers must abide by this law to help the authorities fulfill this goal.

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Proper preaching and choosing of words

Fatwa no. 21184

Q: I heard a sermon delivered by a Khatib (preacher). He spoke about Muraqabah (knowing that Allah is observing man's deeds). He said, "Verily, Allah, the Lord of the Worlds has surveillance cameras that He uses to observe His servants." Discussing the issue of guidance, he said, "When Allah guides someone through you, you will receive a photo of so and so and gratitude from Allah, the Lord of the Worlds because He has guided someone through you."

What is the ruling on that? Is it included in the prohibited personification of Allah (Exalted be He) stated in His saying: ﴾There is nothing like Him; and He is the All-Hearer, the All-Seer.﴿ **Is there any proof from the Qur'an or Sunnah saying that Allah (Exalted be He) has surveillance cameras or that He sends a photo to so and so because Allah guided someone through him? Please advise. May Allah reward and protect you. As-salamu `Alaykum wa Rahmatullah wa Barakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

A: It is necessary when delivering a sermon or giving admonition to follow the permissible Shar`y (Islamic legal) ways. The best of these ways is to admonish and exhort through the Qur'an. Allah (Exalted be He) says: ﴾O mankind! There has come to you a good advice from your Lord (i.e. the Qur'ân, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - a guidance and a mercy (explaining lawful and unlawful things) for the believers.﴿ ﴾Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Qur'ân); - therein let them rejoice." That is better than what (the wealth) they amass.﴿ He (Exalted be He) also says: ﴾This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are Al-Muttaqûn (the pious - See V.2:2).﴿ Allah (Glorified and Exalted be He) further says:

﴾But warn by the Qur'an; him who fears My Threat.﴿ in addition to many other Ayahs. The permissible ways of admonition also include the teachings of the Sunnah that were authentically reported from the Prophet (peace be upon him). The style the questioner mentioned is not permissible to use, because it shows disrespect to Allah (Exalted be He) and ascribes to Allah (Exalted be He) some actions that do not befit His Glory and imply that He is in need of equipments. The general rule of Tawhid (monotheism) is that Allah (Exalted be He) must not be described, named, or characterized with anything without Shar`y (Islamic legal) proofs.

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The second question of Fatwa no. 20939

Q 2: Would you please explain the saying of the Messenger of Allah which is recorded in Sahih Al-Bukhari, in the Book of "Al-Riqaq," (There are two blessings which many people forfeit (their reward for failing to appreciate them): health and spare time.) **May Allah reward you with the best!**

A: This Hadith means that a Muslim should make the best use of his spare time and health by performing good deeds; otherwise they will lose these two great opportunities.

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The third question of Fatwa no. 21010

Q 3: What is the meaning of the statement of the Prophet (peace be upon him), ﴾ wisdom is the target of the Mu'min (believer); wherever they find it, they should follow it﴿ ? What are the different interpretations of this Hadith?

A: First, this Hadith was narrated using similar words, including that related by Al-Tirmidhy in his "Jami`", on the authority of Ibrahim ibn Al-Fadl Al-Madany, on the authority of Al-Muqbiry, on the authority of Abu Hurayrah that the Prophet (peace be upon him) stated, ﴾Wisdom is the target of a Mu'min; wherever they find it, they are the ones who deserve it more.﴿ It was also narrated by Ibn Majah in his "Sunan", Al-`Aqily in "Al-Du`afa'", Ibn `Ady in "Al-Kamil" and Ibn Hibban in "Al-Majruhin".

This Hadith is extremely Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) and should not be attributed to the Messenger of Allah (peace be upon him), since its Isnad (chain of narrators) includes Ibrahim ibn Al-Fadl Al-Madany, who was unanimously ranked by the Hadith scholars as Da`if (weak). Imam Ahmad said about him, "He is not very reliable; his Hadith are Da`if." Yahya ibn Ma`in said, "He is not strong." He also said once, "His Hadith are Da`if and should not be narrated." Abu Hatim Al-Razy, Al-Bukhari and Al-Nasa'y said, "His Hadith are Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith).

Second, the interpretation of this Hadith is verified in the general texts;

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if an unworthy person says something useful that does not contradict with Shari`ah (Islamic law), and a Mu'min comes across it, they should not ignore it, but rather they should use it to their own benefit, regardless of who stated it.

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The first question of Fatwa no. 21593

Q 1: What does the following saying of the Messenger (peace be upon him) mean: (There should be neither harm nor reciprocating harm) **?**

A: The Hadith means that a Muslim should not harm nor reciprocate harm with anybody without a rightful claim.

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Fatwa no. 4046

Q: The Messenger of Allah (peace be upon him) says, ﴾ there is no merit for an Arab over a non-Arab nor for a white person over a black person except in terms of taqwa (fearing Allah as He should be feared). ﴿ If there were an Arab and a non-Arab Muslims who know and act according to the Sunnah, is the Arab preferred over the non-Arab because the Messenger (peace be upon him) was an Arab and the Qur'an was revealed in Arabic?

A: Allah (Glorified and Exalted be He) says, ﴾Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious)].﴿

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It is reported that Abu Mas`ud `Uqbah ibn `Amr (may Allah be pleased with him) said, the Messenger of Allah (peace be upon him) said, ﴾The best reciter of the Book of Allah should lead the people in Prayer. If people are equal in recitation, then the most knowledgeable of the Sunnah. If they are equal in knowledge of the Sunnah, then the one who migrated first. If they are equal in migration, the eldest. A man should not be led in Prayer in his place of authority and no one should sit to take of his generosity in his home, except with his permission.﴿ In other wordings: ﴾A man should not lead another man in Salah (prayer) while in his (the latter's) house or place of authority.﴿ Related by Ahmad and Muslim. It is also reported on the authority of Ibn `Umar that when the first Muhajirun (Emigrants from Makkah to Madinah) came to Madinah, they stayed in Al-`Usba, a district of Quba', before the advent of the Messenger of Allah (peace be upon him) to Madinah, Salim the freed slave of Abu Hudhayfah used to lead them in Salah (Prayer), as he was the one who knew the most Qur'an. `Umar ibn Al-Khattab and Abu Salamah ibn `Abd Al-Asad were among the Muhajirun. (Related by Al-Bukhari and Abu Dawud).

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The third question of Fatwa no. 8820

Q 3: In the book entitled "Iqtida' Al-Sirat Al-Mustaqim", p. 300, there is a Hadith related by Muslim that states, (there will be in Thaqif a Mubir and a liar.) The meant liar was Al-Mukhtar ibn

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Abu `Ubayd who used to support Al-Husayn. There was also Al-Hajjaj ibn Yusuf who deviated from `Aly and his supporters, and he was a Mubir as well.

What is the meaning of Mubir?

A: A Mubir is a cruel tyrant man who sheds blood, assaults people and oppresses them, such as Al-Hajjaj ibn Yusuf Al-Thaqafy.

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Fatwa no. 21305

Q: What is the ruling on saying these words:

a- A person may die then some people say, 'By Allah, he does not deserve it.'

b- 'Shurak wa Hidayat Allah' i.e. (I consult you but it is all up to Allah's Will)

c- If someone suffers a harm, they may say 'What a poor man' i.e. 'why does this befall him?'

A: First: saying: 'By Allah, he does not deserve it' is not permissible; for it is an act of rejecting the Will of Allah (Glorified and Exalted be He). It means that the person does not deserve the affliction he suffers such as a disease, an ordeal, death, or the like. It thus questions the Wisdom of Allah.

Second: As for saying: 'Shurak wa Hidayat Allah', the surface meaning of the words implies that the person who says it needs his friend's counsel and will submit to the Will of Allah in all cases. This is an acceptable meaning and there is nothing wrong with it. However, if he says: 'Shurak thumma Hidayat Allah' i.e. (I consult you, then it is all up to Allah's Will), it would be better.

Third: as for saying: "what a poor man!" to someone who is afflicted with some bad matters, meaning 'why does it befall him?" the ruling of the first saying is applied to it.

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The second question of Fatwa no. 21848

Q 2: what is the ruling on the words "Long may you continue!" which is often written in letters or petitions, or "Accept my greetings," "May Allah reward you with the best", and "All the best"?

A: "Long may you continue" is said by way of Du'a' (supplication) for long life; but it is more proper to say, "May you continue in good."

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Salih ibn Fawzan Al-Fawzan	\`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh

The first question of Fatwa no. 21675

Q 1: Some people say, "we stood and Allah stood with us". Sometimes they call their mothers [upon standing or sitting down]. What is the ruling on that?

A: First, people's saying, "we stood and Allah stood with us", signifies that Allah (Exalted be He) helped them, gave them power and assisted them with His Guidance. This is, in fact, a valid meaning, but it is preferable to stop using this phrase to avoid confusion and misleading people. A Muslim may use a safer phrase such as, "we stood and Allah helped us in that."

Secondly, people's saying: "O mother" when standing or sitting down is not permissible, because this involves calling out to an absent or dead person to help the caller achieve something and this is `Aqidah Shirkiyyah (creed that associates others with Allah in His Divinity or worship). Thus, a Muslim must avoid this phrase to protect his Tawhid (belief in the Oneness of Allah/ monotheism) and keep away from Shirk (associating others with Allah in His Divinity or worship) and its means.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20477

Q: We were once in a gathering where the house owner welcomed his guests saying "May Allah and the Prophet greet you." He kept on repeating this phrase until one of the people objected and said that this phrase should not be said; it is a greeting said by misled groups of people.

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Please advise in detail concerning the ruling on this phrase while mentioning the evidence of Shari`ah (Islamic law), so that everyone benefits.

A: Welcoming guests using the mentioned phrase is a habit acquired by some people. What is prohibited about it is asking the Prophet (peace be upon him) to greet the people, although he cannot do so after his death. What was reported from him (peace be upon him) is that Allah returns his soul to him so that he replies to those who send peace and blessings upon him. Greetings are only made by living people, not dead ones. If he says: "May Allah greet you", or any such lawful phrase, that will be better. Allah (Glorified be He) has greeted the Prophet (peace be upon him) and his Ummah (nation) by sending peace and blessings upon them. He (Exalted be He) says, ﴿He it is Who sends Salât (His blessings) on you, and His angels too (ask Allâh to bless and forgive you)﴾ until His saying, ﴿Their greeting on the Day they shall meet Him will be "Salâm Peace (i.e. the angels will say to them: Salâmun 'Alaikum)!"﴾ Blessings sent by Allah to His slaves is His mercy and praise of them among the angels, while peace is the greeting of Mu'minun (believers) among themselves in this world and in Jannah (Paradise). Ibn Kathir said in his Tafsir (explanation of the meanings of the Qur'an), "It seems that the meaning of the Ayah is that the greeting made to them by Allah (Exalted be He) when they meet Him is peace. Allah (Glorified and Exalted be He) says, ﴿(It will be said to them): Salâm (peace be on you) - a Word from the Lord (Allâh), Most Merciful.﴾ Al-Qurtuby said, "It was claimed that this greeting is made by Allah (Exalted be He), and that it means keeping them safe from

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harm or secure against fear.

Thus, it is permissible for a Muslim to say to his Muslim brother "May Allah greet you."

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Fatwa no. 19877

Q: Your Eminence, some people in our country say words with good intentions, but I have doubts about them. Some of the things they say are:

1. "I swear thrice by Almighty Allah." (Oath)

2. "May the rest be in your life." (Condolences to a bereaved family)

3. "La Hawl Allah (There is no might with Allah)" instead of saying, "La Hawla wa la Quwwatta illa Billah (There is neither Might nor Power except with Allah)"

4. when offering the Salam (Islamic greeting of peace), they say: "As-Sam 'Alaykum (Death be upon you)!"

5. using dubious names, such as 'Abdul-Naby, or 'Abdul-Rasul.

A: First: Saying, "I swear thrice by Almighty Allah" is considered to be a Shar'y (Islamic legal) oath, and so is subject to the rulings of an oath.

Second: Saying, "May the rest be in your life" is one of the condolence phrases that some people use. It means: may Allah compensate you for what you have lost due to the death of so-and-so by

making the rest of your life good and useful. If this is the intended meaning, this is not wrong. However, it is better to follow the words of the Sunnah (whatever is reported from the Prophet), prescribed to be said on such an occasion.

Third: Saying: "La Hawl Allah" is an abominable abbreviation of: "La Hawla wa la Quwwatta illa Billah", which is not permissible, because it changes the meaning.

Fourth: It is Haram (prohibited) to say: "As-Sam 'Alaykum", because it an evil saying and a distortion of the greeting of Islam. It is one of the greetings of the Jews (may Allah curse them) with which they used to greet the Prophet (peace be upon him). Therefore, it is not permissible for Muslims to say or approve of it.

Fifth: It is Haram to name a person 'Abd (slave) to other than Allah according to Ijma' (consensus of the scholars). Therefore, the names mentioned in the question: 'Abdul-Naby (Slave of the Prophet), 'Abdul-Rasul (Slave of the Messenger), and also names such as: 'Abdul-Husayn (Slave of Al-Husayn) or 'Abdul-Amir (Slave of the Prince), are not permissible.

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Fatwa no. 20980

What is the ruling on saying certain statements like "You have blessed us" or "We are blessed by your visit" to express a person's warm welcome to their guest?

A: The phrase "Blessed is He" can not be used except for Allah (Glorified be He). He (Exalted be He)

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says, ﴾Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صلى الله عليه وسلم)﴿ ﴾Blessed be He in Whose Hand is the dominion﴿ ﴾So Blessed is Allâh, the Best of creators.﴿ Regarding anyone other than Allah, it is only permissible to say: "So and so is made blessed by Allah". Proof for the foregoing is that Allah (Exalted be He) says regarding Prophet `Isa (Jesus, peace be upon him): ﴾And He has made me blessed wheresoever I be﴿ He (may He be glorified) also says, ﴾Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamîn (mankind and jinn).﴿

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The first question of Fatwa no. 21699

Q 1: I want to know the ruling on the following frequently said phrases:

1. Bad luck and good luck.

2. All praise be to Allah, besides Whom no other can be praised for something bad.

3. I seek refuge with Allah from the evil of whoever has evil.

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A: First: It is Haram (prohibited) to use the expressions: (luckily/fortunately) and (unluckily/unfortunately), because they are attributing the occurrence of good or adverse events to luck (fortune), which has no control over anything and is not the cause for good or ill fate. Allah (Exalted be He) says: (Surely, His is the Creation and Commandment.) If the sayer of this thinks that such fortunes act by themselves, without the intervention of Allah, this is major Shirk (associating others with Allah in His Divinity or worship). However, if they think that everything is subject to Allah's Decree Alone and they have only verbally said it, then it falls under polytheistic words, which conflicts with the obligation to have perfect Tawhid (belief in the Oneness of Allah). The basic ruling concerning this is the Hadith reported by Muslim in his "Sahih (Book of Authentic Hadith)", that the Prophet (peace be upon him) said, ("There is no 'Adwa (contagion, disease transmission naturally by itself not by the Decree of Allah), nor is there Hamah (pre-Islamic superstitious belief that the bones of a dead person turn into an owl), nor is there Naw' (stars bringing rain), nor is there Safar (the month of Safar was believed to bring bad luck during pre-Islamic time).") Also, it was authentically reported in the two Sahih (authentic) Books of Hadith (Al-Bukhari and Muslim) (on the authority of Zayd ibn Khalid Al-Juhany (may Allah be pleased with him), who said, "The Messenger of Allah (peace be upon him) led us in the Subh (Dawn) Prayer at Al-Hudaybiyyah after a rainfall during the night. When the Prophet (peace be upon him) had finished praying, he faced the people and said, 'Do you know what your Lord has said?' They replied, 'Allah and His Messenger know best.' He said, 'Some of My slaves have entered the morning as Mu'min (believers) in Me and (others) as Kafirs (disbelievers). Those who said, 'We had rain by the Bounty of Allah and His Mercy,' are believers in Me and disbelievers in the stars; and those who said, 'We had rain by such-and-such a star,' are disbelievers in Me and believers in the stars.'")

Second: Saying: "All praise be to Allah, besides Whom no other can be praised for something bad," is correct. There is nothing wrong in it.

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Third: saying: "I seek refuge with Allah from the evil of whoever has evil," is correct, as Isti'adhah (seeking refuge with Allah from Satan) stated in the Qur'an and the Sunnah (whatever is reported from the Prophet) carry that meaning, such as the Saying of Allah (Exalted be He): (Say: "I seek refuge with (Allâh), the Lord of the daybreak,) ("From the evil of what He has created,) It was authentically reported that the Prophet (peace be upon him) (Used to seek refuge with Allah for Al-Hasan and Al-Husayn (may Allah be pleased with them), saying, "I seek refuge for you two with

Allah's Perfect Words from every devil and poisonous pest, and from every evil (envious) eye.") It was also authentically reported that (Jibril (Gabriel, peace be upon him) performed Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) for the Prophet (peace be upon him) when he was ill. He said, "In the name of Allah I perform Ruqyah for you, from everything that is harming you, from the evil of every soul or envious eye, may Allah heal you, in the name of Allah I perform Ruqyah for you.") It was authentically reported that the Prophet (peace be upon him) used to say in Khutbat-ul-Hajah (prelude to a sermon or speech): ("We seek refuge with Allah from the evil of our souls and from the wickedness of our deeds.")

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

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Fatwa no. 20747

Q 2: On many occasions we meet people saying that they have good or bad luck; is it permissible to believe in luck?

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A: Muslims have to believe in the Divine Decree. They have to endure adversity patiently and thank and praise Allah at times of prosperity. They have to believe that Allah has already divided provisions amongst His slaves and decreed for them different ages and deeds when they were just fetuses in the wombs of their mothers. Allah is All-Wise regarding all His Divine Decree. Accordingly, it is Wajib (obligatory) on every Muslim to ascribe all the graces and abundant provisions that people have to Allah (Glorified be He); the Only One Who grants all bounties and facilitates them to His slaves. Muslims also have to ascribe anything that afflicts them to the Divine Decree. Doing all this is true belief in Tawhid-ul-Rububiyyah (Oneness of Allah's Lordship). Besides, Muslims have to avoid all that weakens their `Aqidah (creed) and Tawhid (belief in the Oneness of Allah). They should not ascribe graces or calamities to good or bad luck for doing so is not permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20716

Q: In the introduction to their Khutbah (sermon), some Khutaba' (pl. of Khatib; preacher) tend to use the following phrase after praising Allah and glorifying Him: "In heaven is Your Dominion, and on earth is Your Sovereignty, and in the sea is Your Grandeur". The question is: Has this Du`a' (supplication) been authentically reported from the Prophet (peace be upon him) or any of his noble Sahabah (Companions) in a Shar`i (Islamically lawful) text? If the answer is no, does this phrase not imply restricting Allah's dominion (may He be Exalted and Glorified) to heaven only although

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to Allah belongs the dominion of all things? He (Exalted be He) states: (And to Allâh belongs the dominion of the heavens and the earth, and all that is between them.) **We hope that your Eminence will clarify this issue for us.**

A: Praising and glorifying Allah with what is due to Him during Khutbah Al-Jumu`ah (Friday sermon) should only be in accordance with what is authentically reported in Allah's Book and the Sunnah (whatever is reported from the Prophet) of His Prophet (peace be upon him). Furthermore, there is no Shar`i prohibition on praising and glorifying Allah generally. But regarding the mentioned phrase, it is best to abandoned it is ambiguous. Some people may think that it restricts the Dominion of Allah to heaven or earth and so on.

His Glory, Dominion, Sovereignty, and Power prevail over all His Creatures. Anyone who reflects upon all that which Allah has created, he will surely realize the Grandeur of His Glory, the Expanse of His Reign, and His Prevalence over all His Creatures. He (Exalted be He) states: (The creation of the heavens and the earth is indeed greater than the creation of mankind) Allah (Exalted be He) also says: (And on the earth are signs for those who have Faith with certainty.) (And also in your ownselves. Will you not then see?) Allah (Exalted be He) also says: (Do they not look in the dominion of the heavens and the earth and all things that Allâh has created) Allah (Exalted be He) also says: (His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.)

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Furthermore, He (Glorified be He) states: (To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

The Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20720

Q: What is the ruling on saying "Allah and His Messenger know best"?

A: Since the Messenger (peace be upon him) has already died, it is only permissible to say: "Allah knows best". This is because the phrase which is mentioned in the question means that the Messenger (peace be upon him) knows things that happened after he (peace be upon him) had passed away and things that will happen in future though Allah has not informed His Messenger of such things through Wahy (Revelation). Having the knowledge of the future is something which is specific only to Allah Alone (Glorified and Exalted be He). On the other hand, saying the phrase which is mentioned in the question was permissible during the lifetime of the Messenger as he was being taught by Allah through Wahy.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 9912

Q 4: what are the meanings of these Arabic words: "Al-'Adhar", "Al-'Anfaqah", "Mawdi' Al-Tahdhif"? What is the difference between Al-Fasd and Al-Safd?

A: Al-'Adhar has different meanings, one of which is the hair from a beard that grows on the sides of the face and another is the part of a bridle on a horse's cheek. It also refers to the food eaten when consummating a marriage or circumcision. For more information, refer to the Arabic lexicons.

Al-'Anfaqah is the hair of a beard under the bottom lip above the hair on the chin.

Al-Fasd is opening a vein to release blood. Al-Safd is binding or tying. Al-Sifad are the chains that bind a captive. Al-Asfad are chains.

As for the meanings of Al-Hazf and Mawdi' Al-Tahdhif, please refer to the Arabic dictionaries and books of prosody.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. 12228

Q 4: What is the ruling on saying to a person: "May Allah prolong your life"? or "May Allah grant you a long life"? Does it contradict the perfection of Tawhid (belief in the Oneness of Allah) as Allah has already defined ages? Besides, what is ruling on saying to someone: "Accept my greetings." Is such a phrase specific to Allah (Glorified and Exalted be He)?

A: It is permissible to say to someone "May Allah prolong your life" or "May Allah grant you a long life". However, it is better to add: "... while you are in obedience to Allah" or even to intend it by heart. Similarly, it is permissible to say to someone: "Accept my greetings" as such a phrase is normally meant for greeting others.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6287

Q 1: when may a specific person be called a tyrant? Who has the right to call someone as such? Finally, what is the ruling on such a label being repeated by the common people after being conveyed from its first teller?

A: A tyrant is an oppressive person. Such a description may only be ascribed to specific people by those who have sound knowledge and certain information about people who deserve to be called so.

On the other hand, it is not permissible that the common people ascribe such a label to specific people as they are not entitled to issue a Shar`y (Islamic legal) ruling.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 5609

Q 2: What is the ruling on saying to an elderly man: "O white-haired of Al-Rahman"?

A: It is permissible to say so though it is better to call him by his name, to say "O brother" if he is a Muslim, or "O slave of Allah" etc.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19503

Q 1: We hear some practicing young men describing people as having good or bad thoughts; is saying so permissible? Please provide us with your beneficial answer. It may be worth mentioning that I am not pleased with such sayings and this is the most important reason why I am sending you this question.

A: It is permissible to use such descriptions to evaluate a person's beliefs,

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characters, and the ways they deal with issues of Shari`ah (Islamic law). Thus people of sound Fitrah (natural disposition) and `Aqidah (creed) may be praised and commended as having sound beliefs, thoughts, and manners. On the contrary, other people may be described as having wrong beliefs, thoughts, and manners so that Muslims will beware them. It is worth mentioning that the descriptions mentioned above are similar to the renowned and well-established statements of ancient scholars such as their saying "So and so is a person of sound beliefs; they follow and apply Sunnah; they are firm in practicing Islam; they are of proper Din (religion) and piety..." They would also say the opposite such as "So and so is a person of wrong beliefs, Bid`ah (innovation in religion), not practicing Islam, deviated..." However, it is not permissible to give a person any unfair description for Allah (Exalted be He) says, ﴾O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin﴿ Allah (Glorified be He) also says, ﴾And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21721

All praise be to Allah Alone, and peace and blessings be upon His Last Prophet.

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To commence:

The Permanent Committee for Scholarly Research and Ifta' has read the letter that was sent to His Eminence the General Mufti from the questioner; His Excellency the mayor of the governorate of Tarif: `Abdullah ibn Muslim Al-Sharary. The concerned letter was sent to the Committee by the secretariat-general of the Council of Senior Scholars under the number 5873 and dated 22/09/1421. Following is the text of the question:

We have welcoming signs on the main roads by the entrance of the governorate of Tarif, their width is not less than twenty meters. The point is that we desire to write some Ayahs (Qur'anic verses) or religious statements on such signs. We may for example write something like: "Move and glorify Allah" as reading such words leads to the tranquility of a person's heart and their resort to every virtuous deed. In other words, Dhikr (Remembrance of Allah) limits rashness of drivers In sha'a-Allah (if Allah wills) and I consider it more beneficial than statements like: "O father! Do not speed. We are waiting for you." Moreover, I would like to write on the concerned signs a part of the Ayah (Qur'anic verse) which reads: ﴿My Lord, make this city (Makkah) a place of security and provide its people with fruits﴾

Please tell me whether this is permissible.

The Committee studied the question and answered that it is not permissible to write Ayahs or statements including Dhikr on roads' guiding signs or on signs which are located by the entrances of cities. This is because doing so exposes such religious texts to misuse and damage. This is more likely to happen with the passage of time when such signs may fall down or be dispensed of.

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It is worth mentioning that Muslims have to protect the Ayahs of Allah and all texts containing His Dhikr against all forms of degradation. At the same time, Muslims have to stick to what Allah commands them to do i.e. worshiping Allah (Glorified be He) by doing a lot of Dhikr, reciting Qur'an, contemplating its meanings, and being admonished by it.

Finally, it is permissible to write guiding sentences on the concerned signs to urge drivers and people passing through to follow manners that keep them safe such as being careful and patient; and not to hurry, be careless, annoy others, etc.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 13612

Q: There are some buildings that have been turned into furnished rooms or rental apartments. The owners give these buildings some titles such as: "`Ibad Al-Rahman Palace" (servants of Allah), "Tabarak Palace i.e. Be blessed Palace", "Al-Kawthar Palace", "Al-Firdaws Palace i.e. Paradise Palace" and etc.

Is it permissible to give these buildings which are prepared as rentals such names? Please, advise? May Allah reward you. May Allah protect you, for this matter is considerably widespread in Um Al-Qura. May Allah guide you.

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A: It is not permissible to give these names for the rooms and apartments prepared for rent. They contain lying. Nickname like "`Ibad Al-Rahman Palace" is meant to praise the dwellers. However, those who reside there may not be worthy of the title.

Likewise, "Tabarak Palace" is not permissible because the word (Tabarak) is not given except to Allah. Allah states: ﴿Blessed be He in Whose Hand is the dominion; and He is Able to do all things.﴾ The mentioned palace may not be blessed and may not contain good. "Al-Kawthar Palace" means abundant good. However, palaces may be full of evil. It is the name of the river that Allah granted to his Prophet Muhammad (peace be upon him) as Allah states: ﴿Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).﴾

Firdaus is also the name for the central, highest level in Paradise, so it is not proper to give such names to a palace in this world.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19531

Praise be to Allah Alone. Peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the letter, dated 13/2/1418 A.H., no. (600/9/24), sent to His Eminence the General Mufti from His Excellency the General Director of the General Presidency of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) in the region of `Asir, Muhammad ibn Ahmad Al-Ahmad. The letter number (600/9/24) dated 13/2/1418 A.H. and referred to the Committee from the General Secretariat of the Council of Senior Scholars under no. (1225), dated 24/2/1418 A.H. reads as follows:

Kindly, find the attached group of documents including the letter of the head of the concerned authority in Abha city. The letter no. (97/29), dated 10/2/1418 A.H. states that there is a tailor store for men's clothing that carries the name "Manaf". We hope you will look into this letter and tell us the ruling on using this name.

The committee looked into the letter sent by the head of the concerned authority in Shamsan, Khalid ibn Sulayman 'Al Hady. It is as follows:

Kindly, be informed that we, during reading the daily reports sent by the members, found that a tailor store for men's clothing carrying the name "Manaf". Having looked up the word in Al-Qamus Al-Muhit, Dar Al-Jil edition, (vol. III, p. 209),

we discovered that this is the name of an idol. It should be noted that the store has more than one branch in Abha city.

Having discussed the query, the Committee replies as follows: Manaf is the name of an idol after which the father of Hashim Abd Manaf ibn Qusayy ibn Kilab is named, for his mother devoted him to the service of this idol.

Accordingly, it is not permissible to use the names of idols; such as Manaf, Al-Lat, Al-`Uzza, Manat, etc. This act entails admiring and exalting these idols, which is forbidden in Islam. The store owner has to change the name to one that is not objectionable to block the means leading to Shirk and sins.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21718

Q: I have set up a store for selling sweets and I named it Al-Nayruz which is, as Arabic lexicons define, a Persian word that has been Arabized, and means a new day. This word is composed of two sections; the first is 'Ni' or 'Nay' which means 'new' while the second part 'ruz' means 'day'; sometimes it is articulated as Nuruz. However, some brothers came up with a personal judgment and strongly opposed this name saying that it is not permissible and that I have to change it, because this word "Al-Nayruz" refers to a festival of the Persians, but some Arabic lexicons whose titles I cited earlier in this

inquiry mention that Al-Nayruz is the first day of the Iranian year, and means a new day. All I want to say is that I only meant the linguistic connotation, and as you may know, respected shaykh, the Jews celebrate Al-Sabt (the Sabbath, i.e. Saturday) and we as Muslims did not deny this word and used it in terms of its linguistic connotation only. It happens sometimes that one of the Two `Eids of the Muslims coincides with Saturday. I hope you will point out the legal opinion in this regard. Should I keep the name of Al-Nayruz, or not? May Allah reward you with the best, and cause you to serve Islam and Muslims with your knowledge!

A: It is not permissible to name your shop "nayruz", because it is the name of one of the festivals of the Persians, and Muslims are prohibited from imitating the Kuffar (disbelievers) and foreigners of non-Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 21783

Q 2: The poets used to write dates in their poems using numbers' values given to the Arabic alphabetic letters according to the order known as Abjad-hawwaz in Arabic. What is the basic ruling on using the numbers corresponding to these letters? If the letters in this order are Hebrew or Syrian words, what do they mean? We found that magicians use them - the letters and the corresponding numbers - in their sorcery. Do they include anything against the sanctified Shari`ah? Have they been laid down by

the Jews and the magicians and are therefore not permissible to use in poetry and the like?

Here are the numbers corresponding to the letters:

أ ب ج د ه وز ح ط ي ك ل م ن س ع

1 2 3 4 5 6 7 8 9 10 20 30 40 50 60 70

ف ص ق ر ش ت ث خ ذ ض ظ غ

80 90 100 200 300 400 500 600 900 1000

A: There is no harm in using letters instead of numbers to mark paragraphs and sentences. This has nothing to do with sorcery, because the person who uses them in the mentioned way is not using them for magic or astrology.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20974

All praise be to Allah Alone. May peace and blessings be upon the Last Prophet.

The Permanent Committee for Scholarly Research and Ifta' looked into the letter submitted to His Eminence the General Mufti by his Eminence, the Director of the Center of Da`wah and Guidance in Jeddah no. (375/9/20/c) dated, (10/5/1420 A.H.) attached with a request for Fatwa submitted by the Head of the Commission for the Promotion of Virtue and Prevention of Vice in Jeddah and referred to

the Committee from the Secretariat General of the Council of Senior Scholars, no. (2813), dated, (21/5/1420 A.H.) The questioner asked a question that reads as follows:

Is it permissible to write addresses of restaurant's branches, such as, "Al-Malik Bridge, Al-Salam Hospital," bearing in mind that Al-Malik i.e. the King, and Al-Salam i.e. the Peace, are two Names of Allah?

After examining the question, the Committee confirmed that writing words like "Al-Malik Bridge" or "Al-Salam Hospital" on plastic bags or papers is permissible, for they do not actually refer to the Names of Allah (Exalted be He); they refer to things connected to the creatures. In fact, some of Allah's Names such as, Al-Malik, Al-Salam, and the like are common names that may be given to Allah and to a creature, each bearing its distinctive connotations.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20973

Q: Is it permissible to name charitable institutions, hospitals, and Qur'an memorization centers after Muslim figures; such as the Sahabah (Companions of the Prophet), Tabi`un (Followers, the generation after the Companions of the Prophet), and other guided Imams and Mujahidun (ones striving/fighting in the Cause of Allah) leaders?

A: There is no objection to naming charitable institutions, hospitals, and Qur'an memorization centers after Muslim figures; such as Sahabah, Tabi`un, and their succeeding

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guided Imams and Mujahidun leaders. This is not a Bid`ah (innovation in religion); in fact it is Mubah (permissible).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr ibn `Abdullah Abu Zayd	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 17797

Q 2: It is customary among people to call each other by saying, "O mister so and so" or "O Hajj so and so" after they perform Hajj. What is the ruling on these sayings?

A: It is Makruh (disapproved) to call each other by saying, "O mister so and so", for the Hadith of the Prophet (peace be upon him) indicating its disapproval. It is permissible to call someone by their names or their Kunyah (honorific starting with 'Abu' for men and 'Um' for women) or by saying, "O brother/sister" if they are Muslims.

On the other hand, it is better not to call anyone who performs Hajj by, "Hajj". This is because the reward for performing the obligatory acts is not names and titles but the reward of Allah (Exalted be He) to whoever He accepts their Hajj. A Muslim should not be attached to such titles as his intention should be for the sake of Allah (Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Fatwa no. 16047

Q: What is the ruling on addressing one's colleague saying, "O you stupid", "O you fool", or "O dull"? It is worthy mentioning that this may upset his colleague and leave him distraught. Is it permissible to say such words, even if the person they are said to does not mind? What is your advice to the youth who keep making fun of others?

A: It is not permissible for a Muslim to mock his Muslim brother or ascribe to him attributes that belittle him, or call him by names that he does not like, for Allah (Exalted be He) says,

﴾O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed Zâlimûn (wrong-doers, etc.).﴿ The Prophet (peace be upon him) said, ﴾A Muslim is a brother to another Muslim. He should neither deceive him nor lie to him, nor leave him without assistance. Everything belonging to a Muslim is inviolable for a Muslim; his blood, his property, and honor.﴿ (Related by Ahmad and Al-Bukhari). Consequently, if it happens that a Muslim mocks his Muslim fellows or makes fun of them, he should hasten to repent to Allah and ask them to forgive him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	\`Abdul-\`Aziz Al Al-Shaykh	Salih Al-Fawzan	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

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Fatwa no. 18980

Q: What is the ruling on sitting half under the shade and half under the sun?

A: Sitting under shade and sun at the same time is Makruh (reprehensible) because the Prophet (peace be upon him) forbade it, as related by Ibn Majah with a good Sanad (chain of narrators). It is authentically reported that the Prophet (may peace be upon) called it the "Sitting of Satan." (Related by Ahmad and Ibn Majah. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 10579

Q: As I cannot use my right hand in making Wudu' (ablution) or slaughtering animals, i use my left hand for both; is there anything wrong with that? What do you recommend in this regard; particularly that I have had this problem since my early childhood? May Allah reward you with the best!

A: If the case is as mentioned, there will be no blame on you and we recommend that you train yourself to use your right hand as much as you can. Perhaps you will be able to work with it one day.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

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The third question of Fatwa no. 20961

What is the ruling on taking and giving things with the left hand; is it Haram (prohibited) or Makruh (reprehensible)?

A: According to the authentic reports, giving and taking things with the left hand is prohibited. It is reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, (Let one of you eat with his right hand, drink with his right hand, take with his right hand, and give with his right hand, for Satan eats with his left hand, drinks with his left hand, gives with his left hand, and takes with his left hand.) (Related by Ahmad and Ibn Majah, and this is his narration).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Clapping and whistling

The second question of Fatwa no. 1904

Q 2: Please advise concerning the ruling of Shari`ah (Islamic law) on men clapping hands in case of emergency or happiness.

A: If something good happens to a person and brings them happiness, they should pronounce Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), praise Allah and thank Him for His blessings, hoping to have more of them. If a person admires another for their talk, advice or way of recitation, and the people mention that person, they should praise them moderately, supplicate to Allah for them and encourage them to do forms of goodness. A man should not clap his hands if something happens during Salah (Prayer) or at any other time; clapping is prescribed for women only, and the Prophet (peace be upon him) told us this as a general rule.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The second question of Fatwa no. 6142

Q 2: Is it permissible for a Muslim to clap to please his child? Is it permissible to ask students to applaud one of them?

A: A Muslim should not clap; clapping at its best cases is strongly reprehensible, for it pertains to the bad habits of people in the Jahiliyyah (pre-Islamic time of ignorance). It is a special mark assigned for women to use when alerting the Imam upon forgetfulness in Salah (Prayer).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 6213

Q: What is the ruling on clapping and whistling? I have noticed that people applaud when someone stands, sits, or speaks during parties and in schools as well as the schoolrooms when a student knows the answer to a question, other students clap for him. What we should actually do is warn people against this. Please, advise and mention the evidence, in order to know the ruling. I also hope you can send me a book or a booklet on this topic. May Allah reward you.

A: Whistling is not permissible. It is linguistically called: Al-Muka' which is one of pre-Islamic customs and is considered a bad manner. ﴿Their Salât (prayer) at the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Sciences of Geography and History

The fourth question of Fatwa no. 21672

Q 4: Was the Ka`bah clad with a covering at the time of the Messenger of Allah (peace be upon him)? When did this practice begin? Who was the first person to clothe the Ka`bah with such covering? Why? This question was raised when elaborating on the definition of bid`ah (innovation in religion)? I replied to him with the Messenger's Hadith:** (Anyone who does a deed which is not congruent with our affair (Islam), that (deed) is to be rejected.) **He again asked: Was the covering of the Ka`bah provided by the order of the Prophet or during later times?

A: The covering of the Ka`bah is a well known practice centuries before the Mission of the Prophet (peace be upon him). However, the historians differed concerning the first to have done that. Some people said it was the tribe of Tubba`, others said that Isma`il was the first to clothe it, and others said it was `Adnan and there are many other views. Nevertheless, knowing such a matter does not entail any legal benefit. When the Din (religion) of Islam spread, the Prophet (peace be upon him) approved of the act of covering the Ka`bah. On the day of the Liberation of Makkah when it was mentioned before the Prophet that Sa`d ibn `Ubadah said to Abu Sufyan: "O Abu Sufyan! Today is the day of the massacre; today there will be sacrilege of the Ka`bah", the Prophet (peace be upon him) denied that and said: (Sa`d lied, as today is a day in which Allah will honor and glorify the Ka`bah and it will be covered on this day.) (Related by Al-Bukhari in his Sahih as Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration). Al-Hafizh Ibn Hajar said in his commentary: The prophet (peace be upon him) pointed out with his hand that he will be the one to provide it with a covering this year and he did. (End of quotation).

The same was done by the Sahabah (Companions of the Prophet), and later Muslims to the extent that the Caliphs and Kings of Islam became keen on honoring the Ka`bah and providing it with its covering

each year until our present time. Praise be to Allah, the Lord of the Worlds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21492

Q: I received my education in the United States of America where I became acquainted with several Muslims in Los Angeles, Americans and non-Americans. A group of them asked me to send them some water from Zamzam (a well near the Ka`bah). I sent them the water and received actual freight charges with an extra small amount in return for efforts and time exerted. I hope Your Honor will give me a Fatwa in this regard, knowing that they still ask me to send them more Zamzam water, please advise. May Allah reward you!

A: There is nothing wrong with sending Zamzam water for people who request it outside the Kingdom so that they will benefit from it. Zamzam water is blessed and it is recommended to drink it as an act of worshipping Allah (Glorified and Exalted be He). There is no blame on you for taking the freight charges and money for the efforts you exerted.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Salih ibn Fawzan Al-Fawzan	`Abdullah ibn `Abdul-Rahman ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

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The first question of Fatwa no. 16505

Q 1: I live in a village called Dayr Al-Janadlah. The word Dayr (i.e. monastery) is used by and associated with the Christians. Any one who hears this name thinks that those living here are Christians, while only 10% of the population is Christian. Are people sinful, if they keep this name?

A: They are not required to change the name of the village; namely Dayr Al-Janadlah, for the village is known by this name. However, it is not permissible to use such names when naming new places. The general rule states that it is permissible to acknowledge existence, but not permissible to initiate.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 7800

Q 4: I am a resident in the northern area of KSA. My family and friends may go to (Mada'in Salih) on a sight seeing trip. Is this permissible?

A: If the matter is as mentioned, it will not be permissible for them to do this, nor for you to accompany them. They should not visit the dwellings of such cursed people except to derive a lesson lest they may be punished like those people. When the Prophet (peace be upon him) passed by Mada'in Salih, he said to his Sahabah (Companions), (Do not enter upon these people who were punished except in a weeping state, lest the same calamity should befall you.)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19592

Q: In the city of Al-Bada` in Tabuk there are ancient monuments and houses engraved in the mountain. Some people claim that these are the houses of the people of Shu`ayb (peace be upon him). Was this claim proven or not? what is the ruling on visiting these monuments for the purpose of seeing them or learning a lesson?

A: It is a widely-spread claim that the houses of Madyan to whom Prophet Shu`ayb (peace be upon him) was sent lie in the north western side of the Arab Peninsula called now Al-Bada` and its surroundings. However, Allah knows the truth better. If this is true, it will not be permissible to visit these places with the sole intention of seeing them. When the Prophet (peace be upon him) passed by Al-Hijr, the dwellings of the people of Thamud, he said, (Do not enter the habitations of these people who committed tyranny among themselves unless you are weeping, lest the same calamity should fall upon you as it fell upon them.) He then covered his head and hurried until he passed the valley. Narrated by Al-Bukhari in his Sahih (authentic) Book of Hadith, on the authority of Ibn `Umar (may Allah be pleased with them). In another narration, he said, (Do not enter the habitation of these tortured people unless

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you are weeping, lest their punishment should fall upon you.)

Ibn Al-Qayyim (may Allah be merciful with him) said while mentioning the lessons learnt from the Battle of Tabuk, "Those who pass by the houses of the tortured people should not enter them; they should hurry and hide their faces until they pass; they should not pass there unless they are weeping. This includes the hurrying of the Prophet (peace be upon him) when he was in Muhassir Valley between Mina and Muzdalifah, being the place where the People of the Elephant perished." (Zad Al-Ma`ad, 3/560). Al-Hafizh Ibn Hajar (may Allah be merciful with him) explained the previously mentioned Hadith saying, "This Hadith refers to the houses of the people of Thamud and such people, although they were the referent of the Hadith." (Fat-h Al-Bary, 6/380).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Astronomy

The first question of Fatwa no. 17638

Q 1: When does the day start according to Islamic calculations? Does it start from the break of the dawn, or after midnight as astronomers count? Please, provide evidence from the Qur'an or the Sunnah.

A: In Islam, the day starts at the break of the second true dawn. Allah (Exalted be He) states, (It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fast).) until it reads: (So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.) The Prophet (peace be upon him) stated, (Bilal pronounces the Adhan at night, so eat and drink (Suhur) until Ibn Umm Maktum pronounces the (second) Adhan.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 16229

Q: Your Honor, as you know, there are daily business relations with different parts of the world. Our company is involved in this activity one way or another. This kind of fast connection with other companies in the globe requires

coordinating the daily fiscal calendar, while our internal policy permits the use of the Hijri Lunar calendar or the Christian calendar for the companies during the fiscal year for each company individually. I would not be wrong if I said that the majority of the large financial organizations in our country are now adopting the Christian calendar. Our commercial relations with such organizations prefer daily business correspondence in this way, but we work according to the Hijri calendar. We would like to know Your Honor's opinion regarding using the Christian calendar for the activities of the company, and calculating the fiscal year of the company in accordance with the Christian calendar? Is this Haram (prohibited) or Halal (lawful)?

Please give us the legal opinion in this regard, for you are the Imam of sincere and truthful Muslim jurists. May Allah increase you in piety and bless you. Your service to Islam and Muslims is known to one and all.

A: You should adhere to the Hijri calendar as has always been adopted by Muslims since the era of Al-Faruq (Umar ibn Al-Khattab) (may Allah be pleased with him) until our present time, because it is an honor for the Islamic Ummah (nation) to have an Islamic calendar of its own.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 20722

Q 2: What is the ruling on using the Gregorian calendar to deal with those who do not know the Hijri calendar e.g. the non-Arab Muslims or non-Muslim colleagues?

A: It is not permissible for Muslims to use the Gregorian calendar, as it entails imitating the Christians whose traditions include using this calendar. Muslims have to dispense with this calendar as they have their own calendar associating them with the Prophet (peace be upon him). There is nothing wrong with using both dates when necessary.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 21040

Q: I would like to inform Your Honor regarding a large electroluminescent billboard placed on the facade of an organization in Riyadh. This billboard displays English numbers in red; its width is four meters and its height is two meters. These digits are displayed in descending order denoting the days left until the end of the year and the start of the third millennium. it is, thus, a sort of celebrating the new year, that is, Christmas. On 2/7/1420 AH, the day of sending that letter, there were eighty-one days left until the start of the new year and the billboard was ready to display the digits "2000" in four cells. This billboard represents an acknowledgment of their Christian calendar and history, participation

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in their traditions and festivals, a neglect for Muslim history, a type of offence to their sensitivities, deception of the Muslim scholars and literate people, and propagation of this Christian concept. We ask Allah to grant you, and those in charge, success in removing this billboard as a support to the Muslims. May Allah protect you!

A: It is not permissible for Muslims who believe in Allah and the Last Day to express their interest in celebrating the millennium and other occasions related to Christians or other non-Muslims. Accordingly, it is not permissible to use the Gregorian calendar, schedule certain events to take place on the millennium - like the conclusion of marriage or the start of a new business, or consider such occasions as festivals. This implies being pleased with their traditions and practices, adulating them, and propagating the celebration of their festivals in which the cross is revered, falsehood is esteemed, and what Allah and His Messenger have forbidden is committed. Allah (Glorified and Exalted be He) states,

﴾but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.﴿

It was authentically reported from the Prophet (peace be upon him) that he stated, ﴾Anyone who imitates any people is one of them.﴿ Muslims who are satisfied with Allah as their Lord, Islam as their Din (religion), and Muhammad (peace be upon him) as their Prophet and Messenger must follow Al-Sirat-ul-Mustaqim (the Straight Path), which was the path of the Prophet (peace be upon him) and his honorable Sahabah (Companions - may Allah be pleased with them). Istiqamah (steadfastness) on Al-Sirat demands that Muslims avoid the path of those upon whom Allah has invoked His anger and those who went astray, namely, the Jews, the Christians, and other

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non-Muslims. Muslims must not follow their false beliefs, imitate their behavior and style of dress, mix with them in their festivals, churches, and places of worship; rejoice at their occasions, or send congratulations to them. In fact, Muslims must deny all these actions, turn to Allah, and ask Him for guidance and steadfastness until the Day of Resurrection.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family

and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Statement from the Permanent Committee for Scholarly Research and Ifta' concerning the ruling on celebrating the Gregorian Year 2000 and related issues

All praise be to Allah, Alone, and peace and blessings be upon the Last of the Prophets.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the many questions and requests for Fatwas (legal opinions issued by a qualified Muslim scholar) sent to His Eminence the Mufty by a number of people, whose questions were forwarded to the committee by the General Secretariat of the Council of Senior Scholars, bearing the no. 3825, on Rajab 21, 1420 A.H.; no. 3829, on Rajab 21, 1420 A.H.; no. 3841, on Rajab 22, 1420 A.H.; no. 3847, on Rajab 22, 1420 A.H.; no. 3962, on Rajab 28, 1420 A.H.; and no. 4028, on Sha'ban 5, 1420 A.H.

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The questioners have asked about the ruling on dedicating attention to the Gregorian millennium, celebrating it, and other issues relating to the event. It is sufficient for us to quote just two of the posed questions:

The first question says, "Nowadays we see the programs that the mass media is broadcasting about the celebrations and preparations held for the arrival of the Year 2000, and the beginning of the third millennium. The Kafirs (disbelievers) from among the Jews, Christians, and others, are very happy about it and pin their hopes on this event. My question, Your Eminence, is that some Muslims have become interested in it and are considering it a happy occasion to get married or do business on. Others are advertising this event in their shops or companies, and doing other things that offend Muslims. What is the Shari'ah (Islamic law) ruling on celebrating this event and exchanging verbal congratulations and cards on it? May Allah reward you with the best for the efforts you exert for Islam and Muslims!"

The second question says, "The Jews and the Christians are preparing to celebrate the arrival of the Year 2000 according to their calendar, in an extraordinary way to promote their plans and beliefs in the world, particularly in Muslim countries. Some Muslims have been influenced by this propaganda and have also started preparing for it and many of them are announcing sales on this occasion. We fear that this may affect the Muslims' 'Aqidah (creed) in relation to their loyalties to non-Muslims. We hope you will explain the ruling on Muslims' following the Kafir (disbelievers) in their special occasions, propagating and celebrating them, and the ruling on giving workers the day off in some organizations and companies to mark this occasion?

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Does doing any of these or similar things, or approving them, have any effect on a Muslim's 'Aqidah?"

Having studied the questions, the committee answered as follows:

Islam and the guidance to the Straight Path are the greatest blessings that Allah has bestowed upon

His Servants. It is through His Mercy that Allah (Exalted be He) obligates His Believing Servants to ask Him for guidance during Salah (Prayer). They ask Him to guide them to and keep them on the Straight Path. Allah (Glorified be He) describes this Straight Path as being the path of those on whom He has bestowed His Grace from among the Prophets, the Siddiqin (the followers of the prophets who were first to believe in them, such as Abu Bakr Al-Siddiq), the martyrs, and the righteous, and not the path of those who have gone astray from the Jews, Christians, and other Kafirs (disbelievers) and Mushrikin (those who associate others with Allah in His Divinity or worship).

Once this is learned, it is obligatory on a Muslim to realize the greatness of Allah's Blessing upon them. They should give thanks to Allah (Glorified be He) in words, deeds, and beliefs. They should guard this blessing, protect it, and adopt the means necessary to keep from loss.

An insightful look into Allah's Din (Religion) in today's world, in which the truth and falsehood have become mixed and confused for many people, will clearly see the efforts the enemies of Islam are exerting to destroy its realties, extinguish its light, distance Muslims from it, and sever all their connections with it by any possible means. Not only that, but they are also attempting to distort its image and bring accusations and forge lies against it, to avert people from the Way of Allah,

and from Iman (Faith) in what Allah revealed to His Messenger, Muhammad ibn 'Abdullah (peace be upon him). Allah (Exalted be He) confirms this by saying (what means): ﴿Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves, even after the truth (that Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest unto them.﴾ And: ﴿A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.﴾ He (Glorified and Exalted be He) also says: ﴿O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.﴾ And: ﴿Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad صلى الله عليه وسلم as a Messenger of Allâh and Islâm (Allâh's religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do."﴾ There as also many other Ayahs (Qur'anic verses) to this effect.

Nevertheless, Allah (Glorified and Exalted be He) has made a promise to protect His Religion and Book, as He says: ﴿Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).﴾ All praise is to Allah! Moreover, the Prophet (peace be upon him) has informed that a group of his Ummah (nation based on one creed) will continue on the Truth, triumphant, and they will not be harmed by those who forsake or oppose them until the Day of Judgment.

All praise is to Allah! We ask Allah (Exalted be He), Who is the Ever-Near and the Responsive, to make us and our Muslim brothers among this group. Indeed, He is the Most Generous Bestower.

The Permanent Committee for Scholarly Research and Ifta' has seen and heard about the huge preparations and great interest shown by the Jews, the Christians, and those so-called Muslims who are influenced by them to mark the end of the year and welcome the new millennium according to the Gregorian calendar, and the committee cannot but provide advice and clarification for all Muslims on the facts of this occasion and give the ruling of the sanctified Shari'ah on it, so Muslims will be enlightened about their Din and beware of the deviations of those who earned Allah's Anger and those who went astray.

To continue:

First: The Jews and the Christians have attached events, sufferings, and pinned hopes on the arrival of this millennium, which they are certain - or almost certain - that they shall come to pass, as they are the outcome of their researches and studies, as they claim. They have also attached some of their creedal issues to this millennium, which they claim to have been mentioned in their distorted books. It is obligatory on Muslims not to pay attention to this or believe it; instead they should be content with the Book of their Lord (Exalted be He) and the Sunnah of His Prophet (peace be upon him), and any theory or opinion contrary to these is just an illusion.

Second: This and other similar occasions are never devoid of mixing the truth with falsehood, and inviting to Kufr (disbelief), Dalalah (deviation from what is right), licentiousness, atheism, and the emergence of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

Among these invitations are the calls to unify the religions, equate Islam with false creeds and sects, ask for the blessing of the Cross, and practice the Jewish and Christian rites. This is in addition to the words and deeds that either imply that the distorted abrogated Christian and Jewish creeds can lead to Allah, or express approval of some of their beliefs which contradict the Din of Islam or constitute Kufr (disbelief) in Allah, His Messenger, and Islam, by the Ijma' (consensus) of the Muslim Ummah. Moreover, this occasion is one of the means of alienating Muslims from their Din.

Third: The Qur'an, Sunnah, and authentic Athars (narrations from the Companions) give detailed evidence on the prohibition of imitating the disbelievers in what is particular to them. This includes imitating them in their 'Eids or celebrating them. 'Eid (festival) is a generic term which (in the context of these reports) includes every day or occasion which is repeated and is venerated by the Kafirs, or any place in which the Kafirs hold religious gatherings, or any action which they do in these places or at these times - all of that is part of their 'Eids or festivals. The prohibition applies not only to their festivals, but to any times or places which they venerate that have no basis in the Din of Islam; and all the invented acts that they do at them are prohibited also. The days preceding and following their festivals are also covered by this prohibition, as pointed out by Shaykh Al-Islam, Ibn Taymiyyah (may Allah be merciful to him).

One of the Ayahs (Qur'anic verses) which specifically forbid imitating Non-Muslims in their festivals is Allah's Saying:

﴾And those who do not bear witness to falsehood﴿ This is stated as one of the characteristics of Allah's Believing Servants. A group of the Salaf (righteous predecessors), including: Ibn Sirin, Mujahid, and Al-Rabi' ibn Anas, interpreted the word "Al-Zur (falsehood)" as referring to the festivals of the Kafirs. It was authentically reported that Anas ibn Malik (may Allah be pleased with him) said, ﴾"When the Messenger of Allah (peace be upon him) came to Madinah, they had two days on which they would celebrate. He (peace be upon him) asked, 'What are these two days?' They said, 'We used to celebrate on these two days during the Jahiliyyah (pre-Islamic time of ignorance).' The Messenger of Allah (peace be upon him) said, "Allah has given you two days instead of these that are better than them: the Day of Al-Adha (the Festival of the Sacrifice) and the Day of Al-Fitr (the Festival of Breaking the Fast)."﴿ (Reported by Al-Imam Ahmad, Abu Dawud, and Al-Nasa'y, through Sahih [authentic] Sanad [chain of narrators])

It was authentically narrated by Thabit ibn Al-Dahhak (may Allah be pleased with him) that he said, ﴾"A man vowed to sacrifice some camels in Buwanah (a hill beyond Yanbu') during the lifetime of the

Messenger of Allah (peace be upon him). So, he came to the Prophet (peace be upon him) and said, 'I have vowed to sacrifice some camels in Buwanah.' The Prophet (peace be upon him) asked, "Were there any idols of the Jahiliyyah (pre-Islamic time of ignorance) there that were worshipped?" They said, 'No.' He (peace be upon him) asked, 'Were any of their festivals held there?' They said, 'No.' The Messenger of Allah (peace be upon him) said, 'Fulfill your vow, for there is no fulfillment of a vow which involves disobedience to Allah, or with regard to a thing the son of Adam does not own.'"》

(Reported by Abu Dawud through a Sahih Sanad)

'Umar ibn Al-Khattab (may Allah be pleased with him) said, "Do not enter to the Mushrikin (those who associate others with Allah in His Divinity or worship) in their churches on the day of their festivals, for Wrath descends upon them."

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He (may Allah be pleased with him) also said, "Keep away from the enemies of Allah on their festivals."

It is also reported that 'Abdullah ibn 'Amr ibn Al-'As (may Allah be pleased with them both) said, "Anyone who settles in the land of the non-Muslims and celebrates their Nayruz (New Year's Day) and their Mahrajaan (two non-Islamic Persian festivals), and keeps imitating them until they die in that state, will be gathered with them on the Day of Resurrection."

Fourth: Muslims are prohibited from observing the festivals of the Kafirs for many reasons, some of which are:

1. Imitating them in some of their festivals will give them delight and complacency in their falsehoods.

2. Imitation and similarity in external matters will inevitably leads one to imitating them and behaving like them in internal matters such as their corrupt beliefs, and being slowly and subtly won over to their way of thinking.

3. One of the gravest ensuing corruptions is that imitating the Kafirs in external matters generates a kind of love, friendship and loyalties that are incompatible with Iman (Faith), as Allah (Exalted be He) says: 《O you who believe! Take not the Jews and the Christians as Auliyâ' (friends, protectors, helpers), they are but Auliyâ' of each other. And if any amongst you takes them (as Auliyâ'), then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust).》 He (Glorified be He) also says: 《You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم)》

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Fifth: Based on the above, it is not permissible for a Muslim who believes in Allah as their Lord, Islam as their religion, and Muhammad as their Prophet to celebrate any festival that has no basis in the Din of Islam, and that includes the so-called new millennium. Neither are they permitted to attend such festivals or take part in them, or to help others do so in any way whatsoever, because this is sin and transgression of the limits set by Allah. Allah (Exalted be He) says: 《but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.》

Sixth: It is not permissible for a Muslim to cooperate, in any way, with the Kafirs with regard to their festivals - including the new millennium under discussion - by publicizing and announcing them, or propagating them by any means, whether through the mass media, or by setting up digital clocks and notice boards, manufacturing clothing and memorabilia, printing cards or school notebooks, announcing sales, offering prizes, organizing sport events, or producing special slogans or logos.

Seventh: It is not permissible for Muslims to consider the festivals of the Kafirs - including the millennium - to be happy occasions or blessed times for taking the day off work, getting married, starting a business or beginning new projects, etc. It is not permissible to believe that these days are more special than other days; because these are just like any other days.

This is a corrupt belief that does not change the reality of these days in the slightest. Such beliefs are nothing but sin upon sin. We ask Allah to keep us safe and sound.

Eighth: It is not permissible for a Muslim to congratulate the Kafirs on their festivals, as this implies a kind of approval of their false beliefs and makes them happy. Ibn Al-Qayyim (may Allah be merciful to him) said:

"As for offering congratulations on the special ritualistic occasions of Kufr (disbelief), this is agreed to be Haram (prohibited), such as congratulating them (the Kafirs) for their festivals and fasts by saying, 'Happy or blessed festival to you' and the like. Even if the one who says so escapes committing Kufr, it is still Haram. It is like congratulating someone for prostrating to the Cross; in fact it is even more sinful in the Sight of Allah and more hateful than congratulating someone for drinking Khamr (intoxicants), killing a soul, or committing adultery, and so on. Many of those who have no respect for their Din fall into this error; they do not realize the abhorrence of their action. Anyone who congratulate a person for committing an act of disobedience, Bid'ah (innovation in religion) or Kufr exposes themselves to the Hate and Wrath of Allah."

Ninth: It honors the Muslims to abide by the Hijri (lunar) calendar which is based on the date of Hijrah (migration) of their Prophet Muhammad (peace be upon him) to Madinah, upon which the Sahabah (Companions of the Prophet, may Allah be pleased with them) consensually agreed, and they dated events according to it without celebrating it. Muslims have followed in their footsteps and passed on this heritage for fourteen centuries to our present day. Therefore, it is not permissible for a Muslim to abandon the Hijri calendar and adopt the calendar of any other nation on earth, such as the Gregorian. This means exchanging that

which is better for that which is worse.

We, therefore, advise all Muslims to have Taqwa (fearing Allah as He should be feared) and to act in obedience to Allah, keep away from sins, and to exhort one another to persevere in this and be patient.

Let every believer be true to their soul and strive to save it from the Wrath of Allah and His Curse in this world and the Hereafter by actualizing their knowledge and Iman. They should take Allah as their Guide, Helper, Lawgiver, and Protector, for He is the Best Protector and the Best Helper. Indeed, sufficient is your Lord as a Guide and Helper. Let them also repeat the Du'a' (supplication) of the Prophet (peace be upon him): ("O Allah! Lord of Jibril, Mika'il, and Israfil, Creator of the heavens and the earth, Knower of the Unseen and the Seen, You will judge between Your servants concerning that over which they used to differ. Guide me to the truth of that wherein they differed, by Your leave, for You guide whomsoever You will to the Straight Path.") Praise be to Allah, the Lord of the Worlds!

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 6951

Q 1: why is the 10th of Muharram called the Day of ‘Ashura’?

A: Because it is the tenth day [‘Ashura’ means tenth in Arabic. ed.], just as the ninth day is called Tasu‘a’.

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The third and fourth question of fatwa no. 18648

Q 3: Were there residents on earth before the creation of Adam (peace be upon him)? Was he the first of creation?

A 3: There is no evidence in the Qur'an or Sunnah confirming that the earth was inhabited before Adam (peace be upon him). However, it was reported from some Salaf (righteous predecessors) that the jinn were residents on earth before Adam (peace be upon him). Perhaps this report was taken from the People of the Book. Allah knows best.

This point was widely discussed by Al-Hafizh Ibn Kathir (may Allah be merciful with him) in his Tafsir (explanation/exegesis of the meanings of the Qur'an) when commenting on Allah's statement in Surah (Qur'anic chapter) Al-Baqarah: ﴿And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth."﴾ You may refer to it.

Q 4: Was the Ka`bah built and knocked down before Abraham (peace be upon him) laid its basic foundation or was he the first one to build it?

A 4: There is no clear evidence in the Qur'an or Sunnah supporting that

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Ka`bah was built before Abraham (peace be upon him). However, there are some Athar (narrations from the Companions) related from Salaf (righteous predecessors) and quoted from the Children of Israel indicating that the Ka`bah was founded since the time of Adam (peace be upon him) and then was destroyed and later rebuilt by Ibrahim (peace be upon him) by the Command of Allah (Exalted be He). Al-Hafizh Ibn Kathir (may Allah be merciful with him) wrote in his book Al-Bidayah wal-Nihayah:

There is no authentic report from the Prophet (peace be upon him) substantiating that Al-Bayt (the House: another name for the Ka`bah) was founded before Abraham (peace be upon him). The statement of Allah reads: ﴿the site of the (Sacred) House (the Ka'bah at Makkah)﴾ is not clear evidence on this point. This is because the text means that Allah showed Abraham the site of the Ka`bah as specified and predestined by the Knowledge of Allah and His Decree, and that all prophets venerated from Adam to Abraham.

We previously mentioned that Adam erected a dome over it, and the angels told him that they made Tawaf (circumambulation around the Ka`bah) before him and that the Ship of Nuh (Noah) circumambulated it for forty days. However, narrations of this nature are all related from the Children of Israel. It is stated that such narrations are neither trusted nor belied, so that they cannot stand as evidence. However, if such narrations are contradicted by what is established as the truth, they must be rejected.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 9544

Q 4: Is the earth spherical or flat?

A: The earth is spherical in shape with a flat surface.

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Fatwa no. 15255

Q: I am a teacher in one of the preparatory schools at Riyadh. I teach geography and I have to teach a topic discussing the rotation of the Earth around itself and around the sun. However, I had previously read a book that you wrote entitled: "The Textual and Tangible Evidence on the Possibility of Ascension on Planets, the Rotation of the Sun and the Moon, and the Stillness of the Earth". Indeed, there is a conflict between what you mentioned and the information provided in the textbook. Please, I hope Your Eminence will clarify the point to me on this topic. May Allah reward you with the best!

A: It is compulsory on the geography teacher, upon teaching students about the geographic theory on the stillness of the sun and the revolving of the Earth around it, to show them that this theory conflicts with the Ayahs (Qur'anic verses) and the Hadiths of the Prophet and that it is obligatory to adopt what the Qur'an and the Sunnah indicate about this issue and reject what contradicts them.

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There is nothing wrong with teaching the geographic theory; however, the teacher can review the theory of the geographies not to believe and approve of it, but to know and refute it, as done with other false beliefs.

May Allah grant us success! May Allah's Peace and Blessings be upon Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 2857

Q 1: can we touch the Seven Heavens as we touch the ceiling of a room?

A: Yes. The Seven Heavens may be touched when Allah so wills. Indeed, they are real objects and can be touched like other things. The Qur'an lends support to this. For example, Allah states about the Jinn, ('And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.) along with other texts that prove its actual existence such as Allah's statement, (And the heaven shall be opened, and it will become as gates,) and His saying, (Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The second question of Fatwa no. 11056

Q 2: Are there angels in charge of the sun's movements or does it move on its own? May Allah reward you.

A: the sun runs according to the Divine Will and Decree. Allah (Glorified be He) states, ﴾And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.﴿ There are no angels entrusted with the motion of the sun requiring Abu Idris or any other servant as supporters for them. Thus, this is but a false claim and vain conjecture of the ignorantly inspired by their extreme beliefs in those they consider Awliya' (devout and righteous people). In fact, this false claim has no foundation in the Book of Allah or in the Sunnah of the Prophet (peace be upon him). Finally, this issue is of the hidden doctrinal matters that may only be known by textual evidence authentically reported from the infallible Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The twelfth question of Fatwa no. 1615

Q 12: What is your opinion regarding those who claim to have landed on the moon which we, as Muslims, consider one of Allah's signs?

A: The knowledge about this matter will not increase or decrease our Iman (Faith). Thus, we should neither believe nor deny what they say. It is preferable to stop talking about this, for the Muslim who is legally responsible should preoccupy himself with the beneficial Islamic knowledge he needs, such as the knowledge of `Aqidah (creed) and Shari`ah (Islamic law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourth question of Fatwa no. 21675

Q 4: is it permissible to raise my head and address the moon and the stars saying "By Allah i love you, for you are among the creatures of Allah"?

A: This saying has no origin in the sanctified Shari`ah (Islamic law), so it should not be said.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Conclusion

Here, the 26 volume ends marking the conclusion of the first collection of Fatwas of the Permanent Committee for Scholarly Research and Ifta'. The second collection will follow in the same way in addition to correcting any mistakes that might have been missed in the first collection. May Allah reward those who shared in writing and printing, or financing this collection of Fatwas physically or financially! The process of writing and preparing this volume for printing was finished on Sunday, 13/5/1425 A.H. Praise be to Allah by Whose Grace good works are accomplished. May Allah send blessings upon our Prophet Muhammad, his family, and Companions, and those who follow them in truth until the Day of Resurrection!

Written by a humble servant in need Allah's forgiveness and pleasure: Ahmad ibn `Abdul-Razzaq Al-Duwaysh, may Allah forgive him, his parents, shaykhs, and Muslim brethren.